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JDC Opens Centers To Fight Disease

To combat alarming malnutrition and an abnormally high infant death rate among tens of thousands of Jews in North Africa and the Near East, the Joint Distribution Committee opened fourteen health centers during the last five months, it was reported to the health committee by Dr. Jacob J. Golub, its chairman. Dr. Golub, who is also executive vice-president of the Hospital for Joint Diseases, 1919 Madison Avenue, New York, stated that JDC now supports 43 medical centers, providing care for some 41,000 Jews each month in seven countries of the Moslem world. "Appalling health conditions in these regions," he said, "have made it necessary to expand services in North Africa and to introduce urgently needed programs in sections of the Near East where modern medicine is virtually unknown."

Reporting that the health program is currently supporting 300 medical institutions, providing care for 82,000 each month in 20 countries abroad, Dr. Golub outlined three medical goals to be achieved by the agency in 1950: 1. Improvement of health conditions in North Africa and the Near East where facilities are still inadequate to meet an overwhelming need. 2. Providing mass examinations in 20 transient centers for 15,000 Jews each month en route to Israel, the U. S. and other lands. 3. Caring for the "hard core", the aged, sick, and handicapped who cannot emigrate and cannot become self-supporting.

Dr. Golub said that the bulk of the Jews in Europe have now been restored to health, "but some 37,000 each month still require health services. The vast majority of today's sick, some 30,000 are 'hard core', however, in other European lands will require assistance for years to come."

At the same time the medical advisor reported that mass examinations, provided each month for 15,000 men, women and children in transient camps reveal that some 18 per cent must be held back from emigration for treatment.

"Even more serious," Dr. Golub

(Continued on Page Four)

Rabbis Hear Reuther On Social Justice

Walter P. Reuther, president of the United Auto Workers of America, C. I. O., called for a broad social program at home and a liberalized foreign aid program as the practical means to bring the United States out of "the twilight period" in the world today. He spoke at the Jewish Theological Seminary, Broadway and 122d Street, New York.

Such action, he said, the only alternative to armament to the extent of creating "a garrison state," will "begin to help more people in the world achieve a fuller measure of economic and social justice, which is the only basis upon which you win their loyalties." He added: "Without their loyalties, you won't have the facilities to turn the cold war into a positive program for peace."

Addressing the golden Jubilee convention of the Rabbinical Assembly of America, the organization of Conservative Rabbis, Mr. Reuther emphasized that the United States must "stop putting a price tag on peace." He deplored "a tragic blind Congressional mentality that lacks the moral courage to take on this fight of the people for peace" particularly criticizing the Senate for slicing $10,000,000 from President Truman's $45,000,000-a-year Point 4 program to develop backward countries.

On the domestic front, he hit "the high priests of scarcity," and advocated a Fifth Freedom—"the freedom from the fear of abundance. "Here, he continued, "we have the problem of finding a balance between our ability to create wealth and our ability to distribute that wealth to people who need it. We know how to create abundance, but we don't know how to divide it."

He then in turn cited the need for Federal aid to education, for old age pensions of $174-a-month, for passage of the Fair Employment Practices Bill and other civil rights measures, and establishment of more government projects like the development of the Missouri River Valley.

On collective bargaining, he said, "We have got to raise it above a level of eternal struggle between competing groups, and make it a process to find the answer to advance the total economic welfare of the community."

He said he did not favor formation of a national labor party to push legislation along points he had mentioned, but realignment of forces in the present bi-party system, so that all those for social progress belonged to one party.

(Continued on Page Three)

Study Of Psychology Aids Jeweler

Alfred Shawl, of New York, is a jeweler who creates "heirloom pieces" out of a deep knowledge of feminine psychology. He believes that by making articles that can be disassembled, the same ornament may be adapted to six or eight different uses. He scorns mass production methods as the bane of individualism.

In his office at the Norma Jewelry Corporation, 15 West Forty-seventh Street, Mr. Shawl, who is forty-eight years old, told the New York Times of his convictions, based on several summers spent with Alfred Adler, the Viennese psychologist. A native of Poland, he was two years old when his father, Eugene, took the family to Germany. The elder Mr. Shawl was a jeweler. But Alfred grew up with an interest in law.

He was graduated at the head of his class from the law school at Koenigsberg in 1922. The next year he helped to formulate the rules for commercial flying over Germany. Later he was appointed an assistant district attorney for Koenigsberg and Marienwerer, in East Prussia.

"In 1932, the growing Nazi party held a meeting in East Prussia," he said. "Baldur von Schirach, a youth leader, presided. There was a riot and bloodshed. Two Communists who had infiltrated the meeting were killed and several Nazis injured."

Mr. Shawl was assigned to prosecute the case. Several of the Nazis were sent to prison, others paroled. On leaving the courtroom, von Schirach turned to Mr. Shawl and said: "I'll never forget you. You'll think of me, Mr. Attorney."

Those words were to recur to Mr. Shawl again and again in later years. Soon after, Hitler seized power and a law was passed disbarring all Jewish lawyers. With his father, Mr. Shawl fled to France, hoping to resume his law practice there. But the French enacted a law denying admission to the bar to anyone who had not lived for at least ten years in the country.

Believing he had a flair for creating jewelry, he established a small concern with the few hundred francs salvaged from his earlier life. He made lapel watch cases—unusual pieces of new and functional design. And it wasn't long before his concern was shipping to all parts of the world.

Then the Hitler tide swept into France. There was a period in concentration camps when death was always imminent. Mr. Shawl was high on Hitler's extermination list. Finally he escaped and came to America in 1941.

Mr. Shawl started designing brooches, pins and other accessories. This summer he is taking his first vacation in seventeen years.

"I shall go to France and revisit the places where I was interned. Maybe I'll step briefly across the German border. I want to see how it feels to stand there a free man, an American citizen."

Was Noted For Support Of Labour Rights

Dr. Max Radin, Emeritus, Professor of Law at the University of California and a nationally-known scholar and writer, died in Peralta Hospital at Oakland, Cal., at the age of seventy. Dr. Radin retired from the university in 1948 and during the last year had alternated between teaching at Duke University and at the Institute for Advanced Studies, Princeton, N. J.

His first wife died in 1918. Four years later he married Dorothea Prell, who died in 1948. Dr. Radin's daughter, Rhea, who flew to Oakland from Washington, arrived at the hospital a few minutes after his death.

Professor Radin, who was to become one of the best-known teachers in the Law School of the University of California, was born in Poland and brought to the U.S. at the age of four.

He studied in the public schools of New York and then attended City College, receiving a Bachelor's degree in 1899. Dr. Radin earned a Bachelor of Laws degree at New York University in 1902 and seven years later Columbia University awarded a doctorate to him.

After graduation from City College, he became a teacher in the city schools, being an instructor in Latin at De Witt Clinton High School from 1901 to 1907 and a first assistant at Newtown High School from 1907 to 1919. Dr. Radin taught Roman and civil law at City College from 1917 to 1919 and was an instructor at Columbia from 1918 to 1919, when he went to the University of California.

In addition to his teaching career he was a lawyer, having been admitted to the New York bar in 1902, the California bar in 1920 and the Supreme Court bar in 1939. Dr. Radin wrote twelve books and many articles for law and lay magazines.

He was nominated for the State Supreme Court bench in 1940, but was rejected by a 2-to-1 vote of the California Judicial Qualifications Commission, thereupon stirring a wide controversy. Chief Justice Phil. Gibson voted for Professor Radin, but votes were cast against him by the other commission members, Gov. Earl Warren, then Attorney General, and Justice John T. Nourse of the State District Court of Appeal.

The ostensible reason was that he lacked judicial temperament, but it was brought out that Dr. Radin had taken the side of witnesses charged with contempt for refusing to testify before a committee on subversive activities. The nominee had alienated powerful rural groups in his championship of the civil rights of labor and his liberal views were attacked in some quarters, although President Robert G. Sproul, of the University of California, vigorously defended his loyalty.

Sometime later he was characterized by Associate Justice William O. Douglas of the United States Supreme Court as "the rare and finished product of our American legal system."

"He follows the tradition of Thomas Paine and Thomas Jefferson in his daily living," Justice Douglas wrote. "He is part of the tradition of Holmes and Cardozo in his influence on the law."

Also in 1940, City College, in New York, awarded to Dr. Radin one of its Townsend Harris medals for notable achievement. He was cited for his teaching, his books and his philosophic interpretation of the law. This year Dr. Radin received a silver medal from the Commonwealth Club of California for his book, "Epicurus, My Master."

CONGRESS DENOUNCES TOTALITARIANISM, BARS COMMUNISTS

The American Jewish Congress, founded thirty-two years ago by the late Rabbi Stephen S. Wise, revised and expanded for the first time the organization's statement of principles, denouncing all totalitarianism and in effect barring Communists from membership in the organization.

The national administrative and executive committees of the Congress, meeting at the Hotel Statler, in New York, adopted the revised statement because of recent world changes, including the establishment of Israel and the increased threat of totalitarianism.

Rabbi Irving Miller, president of the Congress, explained the changes, and particularly the attacks on all kinds of totalitarianism, by saying that the Jews in recent years "have lost 6,000,000 persons at the hands of one kind of totalitarianism, the Nazi kind, and have been cut off spiritually from another 2,000,000 or 3,000,000 by Communist totalitarianism."

The Congress last year expelled several groups because of actions allegedly following the Communist party line. Under the revised statement of principles, it was said, any one who does not reject every form of totalitarianism will be ineligible for membership, reports the New York Herald Tribune.

The four major goals for which the Congress will strive under the revised statement of principles are:

1. Dedicate itself to the assurance and extension of the fundamental freedoms through the elimination of all forms of political, social and economic discrimination on grounds of race, color, religion, ancestry or national origin.

2. Promoting and stimulating broader and more democratic communal organization in Jewish affairs, stimulating an informed awareness of Jewish matters, with encouragement of Jewish scholarship, culture, education, religion and historic identity.

3. Assisting the people of Israel to develop in freedom, security and peace and promoting mutual understanding between America and Israel and the Jewish communities of the two countries.

4. Joining through the World Jewish Congress with Jewish communities in other lands to help protect civil, religious and economic rights of Jews everywhere.

The original statement of principles of the organization, incorporated in its constitution, made no reference to totalitarianism and dictatorship. The statement on this subject, which is construed as the basis for barring Communists, reads:

"Since the essence of both the American ideal and the Jewish tradition is the sacredness of the individual, we can pursue these objectives only through the free, democratic process, and must reject every form of totalitarianism as imperilling the survival of the Jewish people and the freedom of mankind. These objectives flow out of their joint responsibilities as Americans and as Jews. In their realization, our heritage of American democracy and the tradition of Judaism will achieve fulfillment."

Rabbi Miller, discussing the

(Continued on Page Twelve)

Religion In School Hours Upheld

The New York State Supreme Court dismissed a petition by two Brooklyn parents to halt religious instruction of New York public school children during school hours. Justice Anthony J. Di Giovanna, in dismissing the petition, upheld the legality of the New York plan fro "released time," whereby children are excused from school to attend religious classes off the school grounds for one hour a week.

The petition, filed July 27, 1948, by Tessim Zorach, son of William Zorach, sculptor, and Mrs. Esta Gluck, wife of an attorney, was the first test case in New York City of whether a United States Supreme Court decision in the McCollum case applied to the program under which several hundred thousand New York State children get religious instruction.

The United States Supreme Court had ruled in March, 1948, in a case brought by Mrs. Vashti McCollum, of Champaign Ill., that public school systems may not be used to help any religious group spread it faith. Mr. Zorach, of 18 Willow Place, Brooklyn, whose son attends Public School 8, Brooklyn, and Mrs. Gluck, of 212 East Fourth Street, whose two children attend P. S. 130, Brooklyn, asked New York Supreme Court to order the New York City Board of Education and the State Commissioner of Education to stop the released-time program, according to the New York Herald Tribune.

Justice Di Giovanna listed these factors in the New York City situation:

First, the enabling statute, the amendment to the education law; religious training takes place outside the school building and property; the place for instruction is designated by the religious organization in co-operation with the parent; no element of religious segregation is present in the schools; no supervision or approval of religious teachers or course of instruction is done by school officials.

Further, school officials do not solicit or recruit pupils for religious instruction; no registration cards are furnished or distributed by the school; non-attending pupils continue "significant educational work" in their classrooms; no credit is given to attendance

(Continued on Page Thirteen)

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MONTREAL

Social Notes — Montreal

Mr. and Mrs. I. J. Wainer, 5127 Clanranald Avenue, spent several days at Tadoussac.

Mr. and Mrs. J. B. Fisher and family, Lacombe Avenue, are at their summer home in St. Hippolyte.

Mrs. A. Levine and son, David, Cote St. Luc Road, are leaving next week for Old Orchard Beach, Maine.

Mr. and Mrs. S. E. Tessler, Old Orchard Avenue, spent two weeks at Athelstan.

Mr. and Mrs. William Greenstone, Cumberland Avenue, are motoring to Wilmington, Delaware, to visit Mr. and Mrs. Sol. Denenberg, and Mr. and Mrs. M. Paikin. On their return, they will be accompanied by the former's mother, Mrs. M. Greenstone, Esplanade Avenue; and by Mr. and Mrs. Jack Greenstone, of Leeds, England, who will remain here for a visit.

Here for the marriage of Miss Vivienne Slavouski, daughter of Mr. and Mrs. A. Slavouski, Marlowe Avenue, to Morris G. Jacobson, of Somers, Conn., were Mr. and Mrs. Alexander Jacobson, of Somers, Conn., parents of the groom.

Mr. and Mrs. Max Adelson and family, formerly of 728 Querbes Avenue, are now residing at 2190 Kent Avenue.

Miss Sylvia Ross, of Brooklyn, N.Y., is visiting her cousins, Mr. and Mrs. Sol. Miller and children, Murray and Ava, 5283 Ponsard Avenue, at their summer home in Val Morin.

Mrs. Louis Zunin and daughter, Ina, of Tucson, Arizona, visited Mr. and Mrs. Alfred Hyatt, Draper Avenue, for a week, and then accompanied them to Plattsburg, N.Y., for a week. Mr. and Mrs. Hyatt and children, Brenda and David, will spend three weeks with Mrs. Zunin and her daughter in New York, and then will accompany them to their home in Tucson, by motor.

Mr. and Mrs. Michael Zuckerman, Ogilvie Avenue, returned by plane from a ten-day trip to New York, where they visited his brother and sister-in-law, Dr. and Mrs. Joshua Zuckerman.

Mrs. Paul Gandall and son, Marvin, Maplewood Avenue, are spending the season in Plattsburg, N.Y.

Mr. and Mrs. Harry L. Feldman, formerly of 5387 Jeanne Mance Street, have taken up residence at 3860 Linton Boulevard.

Mr. and Mrs. J. Schachter and son, Sydney, formerly of 4869 Esplanade Avenue, have moved to 5221 Musset Avenue.

Mr. and Mrs. Philip Shapiro, Linton Boulevard, had with them their son-in-law and daughter, Dr. and Mrs. T. H. Aaron, of Boston, Mass., prior to leaving for Edmonton, Alta., where they will take up permanent residence.

Mr. and Mrs. Charles Shane, Lacombe Avenue, are at their summer home in Arden, Ont.

Mr. and Mrs. J. Lang and son, Dr. Morton R. Lang, formerly of 5401 Cote St. Luc Rd., have taken up new residence at 6239 Grenier Avenue.

Mr. and Mrs. Edward B. Vineberg, and son, Richard, Trans Island Avenue, are leaving this week-end to spend three weeks at Arden, Ont., with her parents, Mr. and Mrs. Charles Shane, Lacombe Avenue.

Mrs. Harry Goldhamer, Soissons Avenue, entertained at a tea at the Ritz Carlton Hotel in honour of Miss Helen Miller, daughter of Mr. and Mrs. Julius Miller, of Cornwall, Ont., and fiancee of Marcus Goldhamer, son of the late Mr. and Mrs. A. Goldhamer of Cornwall, Ont. The wedding will take place on September 6, at the Mount Royal Hotel.

MARRIAGES

(Additional Montreal Marriages on Page Nine)

KARPMAN-SACKS

The marriage of Marilyn Reiss, daughter of Mr. and Mrs. Samuel Sacks, 6200 de Vimy Avenue, to Ruben Karpman, son of Mr. and Mrs. Jack Karpman, 1350 Lajoie Avenue, took place at Adath Israel Synagogue, on Sunday, June 18, at six o'clock. Rabbi Charles Bender officiated, assisted by Reverend M. Mandelcorn and Cantor E. Goldberger. The bride was given in marriage by her parents. Her gown was made of white Renaissance lace and tulle illusion, having a high neckline, appliqued with lace; fingertip-length sleeves, and a tightly-fitted bodice, and very full skirt, with no train. She had a Juliet cap, arranged with a fingertip-length veil of sheer tulle illusion; and she carried a prayer-book, with mauve orchids, and streamers of lilies-of-the-valley. Miss Joyce Cutler, of New York, cousin of the bride, was maid of honor. Her ice-blue organdy gown was off-the-shoulder in cut, with a tightly-fitted bodice and flared skirt. She had a bonnet of stiff blue net, and carried a fan arrangement of colored flowers in variety. Misses Adeline Cooper, in blue; Estabelle Rosenthal, in green; Zeida Morris, cousin of the groom, in turquoise-blue; and Mrs. Irving Grundman, in pink, were dressed in ankle-length gowns, covered with white marquisette; had matching picture hats, and carried fan arrangements of flowers similar to that of the maid of honor, but smaller. Barbara Sacks, sister of the bride, was junior bridesmaid, wearing a long yellow dress, with a high neckline, and braided skirt, and a matching yellow crown, and carried a still-smaller fan arrangement of flowers. Larry Karpman, brother of the groom, was best man; and the ushers were Jack Bergman, cousin of the groom; Jerry Sacks, cousin of the bride; Lawrence Caplan, brother-in-law of the bride; and Irving Grundman. Lawrence Bergman, nephew of the groom, was a junior usher. All wore white jackets, with maroon trousers and accessories. The synagogue was decorated with pink and white flowers, and pews were decorated with bunches of flowers and ribbons, with three arches of flowers on each aisle. "Because" was sung for the ceremony. The reception was at the synagogue. The receiving line was backed by a trellis of white flowers, and the room was decorated with pink and white flowers in a seasonal variety. Receiving, Mrs. Sacks, mother of the bride, wore a gown of cocoa-colored Chantilly lace over pink, off-the-shoulder, with a draped skirt, and had a matching hat, and a corsage of mauve orchids. Mrs. Karpman, mother of the groom, wore a gown of blue Chantilly lace, with a lace cape and matching hat; and corsage of mauve orchids. Mrs. Joshua Karpman, Waverley Street, grandmother of the groom, wore a black lace gown, and corsage of red roses. The bride and groom left on an extended motor trip through the United States, to New York; Atlantic City, N. J.; and Florida; and will reside on St. Catherine Road. For travelling, the bride wore a pink suit, trimmed in navy-blue, with navy-blue accessories, and a corsage of mauve orchids. Mrs. K. Eglar, Mrs. R. Girard, Miss Betty Wainstein, of Hollywood, Calif.; Mrs. L. Cutler, Miss Joyce Cutler, Harold Kahn, of New York; Mr. and Mrs. A. Weinstein, of Detroit, Mich.; Mr. and Mrs. L. Mendelson, Mr. and Mrs. B. Mendelson, Mr. and Mrs. M. Mendelson, Miss Carol Mendelson, Mr. and Mrs. D. Rafelman, Mrs. S. Grossman, of Toronto, Ont.; Mr. and Mrs. P. Pepper, and Miss Lillian Pepper, of Ottawa, Ont.; and Mr. and Mrs. L. Solomon, of Three Rivers, were wedding guests.

SIMON-SIMON

The marriage of Beverly Joanne, daughter of Mr. and Mrs. Harry Simon, 716 Victoria Avenue, to Joseph Sadler Simon, son of Mr. and Mrs. Edward Simon, 4843 Isabella Avenue, took place at Temple Emanu-El, on Sunday, June 25, at half-past five o'clock. Dr. Harry J. Stern, Rabbi, officiated, assisted by Cantor Otto Staeven. The bride was given in marriage by her father. She wore a gown of white lace, threaded with silver, over tulle and satin, and designed in off-the-shoulder style, with a tightly-fitted bodice, and full skirt. Her frilled lace cap held her tulle illusion veil, appliqued with lace, and her bouquet was of orchids, with stephanotis. Miss Ann Welsford, the maid of honor, wore pink satin and lace, fashioned with a tightly-fitted bodice, trimmed with lace, which draped to hip-length down the side of the full satin skirt. She had a matching poke-bonnet of tulle, covered with pink flowers and tulle, and carried a nosegay of carnations. Misses Soryle Kiermyer and Alleyn Ross, the bridesmaids, were dressed in lace and satin, the former in pink and the latter in blue. Their poke-bonnets were trimmed in matching tulle, with shirred tulle and small flowers on each side, and banded in velvet ribbon, and they carried nosegays of matching carnations. Mark Simon was the best man; and the ushers were Harry Simon and Jack Lupovich. The Temple was adorned with flowers, having blossoms and foliage on the walls; and tall candelabra entwined with flowers marked the aisles, with archways of flowers down the aisles. The canopy was covered with pink and white peonies. E. Phillips Motley played the wedding music, and the Temple choir sang. A dinner-dance, was held at the Ritz Carlton Hotel, two hundred and fifty guests being present. Pink and white flowers were used in standards around the hall; and the tables were similarly decorated. An orchestra played for dancing. Receiving, Mrs. Simon, mother of the bride, wore a gown of lace and tulle, with a tightly-fitted bodice, lace scarf, and a two-tiered skirt, all in ice-blue. She had a corsage of orchids. Mrs. Simon, mother of the groom, wore a grey chiffon and lace gown, and had a corsage of yellow orchids. The bride and groom left to spend their wedding trip in Montego Bay; Jamaica, British West Indies; and Puerto Rico, and the Dominican Republic; the bride travelling in a three-piece grey gabardine suit, with blue accessories. They will live at 3030 Linton Avenue. Mr. and Mrs. Ben. T. Olsen, grandparents of the bride; Mr. and Mrs. George Cobden, Mrs. Bertha Stoll, Winard Olsen, all of Chicago, Ill.; Ben. Olsen, Miss Dorothy Davidson, Ben. Shupak, all of Miami Beach, Florida; Sydney Steinberg, Mr. and Mrs. Max Denberg and son, Irwin; Mr. and Mrs. Harry Denberg, all of New York; Mr. and Mrs. Earl Sugarman, of Paterson, N. J.; Mr. and Mrs. Louis Minden, of Hamilton, Ont.; Mr. and Mrs. David Slover, of Ottawa, Ont.; Mr. and Mrs. M. Conbiser, of Forest Hills, Long Island, N. Y.; Mr. and Mrs. B. Rapaport, of Hartford, Conn., and Mr. and Mrs. Reginald Jacobs, of Four Seasons Lodge, at Ste. Agathe, were present.

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Social Notes — Montreal

Dr. Harry J. Stern, Rabbi, and Mrs. Stern, Sherbrooke Street West, will sail from Quebec City, on July 12, on the Franconia, to visit the European Continent, and Israel, and will return about August 24.

Mr. and Mrs. S. S. Lerner, Victoria Avenue, returned from a trip to Toronto, Ont., and are leaving next week to spend two weeks at Utterson, Muskoka Lakes, Ont.

Melvin Leonard Rothman, 789 Lexington Avenue, is on a tour of Europe.

Mr. and Mrs. H. Wiseman and family, Victoria Avenue, opened their summer home at Plattsburg, N.Y.

Mr. and Mrs. R. L. Bercovitch, 3712 Westmount Boulevard, spent several days at Tadoussac.

Philip Meyerovitch, K.C., and Mrs. Meyerovitch, 5031 Grosvenor Avenue, returned from Tadoussac.

Mr. and Mrs. Hy. Feldman and sons, Paul and William, St. Sulpice Road, are at their summer home at St. Adolphe de Howard.

Mr. and Mrs. Gerald Lerner and family, Grosvenor Avenue, are at their summer home in St. Hippolyte.

Mr. and Mrs. Cecil Usher, Belmont Avenue, are on vacation on the Maine coast, and will return towards the end of July.

Benjamin Robinson, K.C., and Mrs. Robinson, Forden Crescent, returned from Tadoussac, and are spending a holiday in New York.

Louis Fitch, K.C., and Mrs. Fitch, Cote St. Antoine Road, spent several days at Tadoussac.

Judge Harry Batshaw and Dr. Anne Tarshis Batshaw, 4336 Montrose Avenue, returned from Tadoussac.

Mrs. Charles Schiller, 74 Belvedere Road, Quebec, is at Carlsbad Springs, Carlsbad, Ont.

Mr. and Mrs. N. L. Rappaport, 5610 Decelles Avenue, spent several days at Tadoussac.

Mr. and Mrs. H. Eric Feigelson, 4890 Maplewood Avenue, are back from Tadoussac, where they spent several days.

Mr. and Mrs. Norman Fleister, of New York, are visiting her parents, Mr. and Mrs. David Geniele, St. Urbain Street, and will spend a week at Wooden Acres, in St. Adolphe de Howard, prior to their return home.

Mrs. Ben. Regenstreif, 5269 Hutchison Street, is leaving this weekend to spend a month in Carlsbad Springs, Carlsbad, Ont., and will be joined by Mr. Regenstreif for the last two weeks of her stay.

Mr. and Mrs. S. Ehrlich, St. Urbain Street, returned from an extended trip to Rochester and Buffalo, N.Y.; and Niagara Falls; and Toronto, Ont., where they visited his brother-in-law and sister, Mr. and Mrs. M. Zulauf, and son, Melvin.

Mr. and Mrs. M. Golub and family, formerly of 5315 Hutchison Street, have moved to 5816 Durocher Avenue.

Mr. and Mrs. John Bloom and daughter, Sandra, Maplewood Avenue, left for Old Orchard Beach, Maine, where Mrs. Bloom and her daughter will remain for the summer.

Mrs. M. Greenstone and sons, Joseph and David Greenstone, Esplanade Avenue; and Sydney Grossner, Villeneuve Street West, motored to New York; Atlantic City, N.J.; and Wilmington, Delaware, where Mrs. Greenstone will remain for a visit, the guest of Mr. and Mrs. Sol. Denenberg.

Mr. and Mrs. Morris Goldberg and family, formerly of 1910 St. Joseph Boulevard East, have taken up new residence at 5490 Lavoie Avenue.

Mr. and Mrs. A. Aizer, City Hall Avenue, returned from Carlsbad Springs, in Carlsbad, Ont.

Mr. and Mrs. H. Woloshin and son, Ben., who were formerly residing at 5315 Hutchison Street, have moved to 5816 Durocher Avenue.

Mr. and Mrs. Ernest Saltzman, of Bronx, N.Y., are visiting her parents, Mr. and Mrs. A. Severa, St. Urbain Street, at their summer home in Ste. Agathe.

Mrs. Ben. Kolber, 5610 Durocher Avenue, spent a week in New York.

Miss Bertha Steeris, 5645 Waverley Street, is back after a six-month trip to South America.

Mr. and Mrs. M. A. Goldenberg and son, Nathan Charles, formerly of 312 Glenayr Road, Toronto, Ont., have taken up new residence at 4718 Maplewood Avenue, Montreal.

Mrs. Harry Rottenberg and children, Sharon and Howard, of 5626 Durocher Avenue, have returned home after motoring to New York.

Mr. and Mrs. L. Eisenstat, Dunlop Avenue, returned from Valley Stream, Long Island, N.Y., where they visited their son and daughter-in law, Mr. and Mrs. Jack Eisenstat, and son, Harold; and Forest Hills, Long Island, where they visited their son-in-law and daughter, Mr. and Mrs. George Krulewitz.

Mr. and Mrs. Harry Lauterman, formerly of 3989 de Bullion Street, have taken up new residence at 5100 Maplewood Avenue.

Miss Bertha Kaufman, Lajoie Avenue, is leaving on Friday, July 14, for Los Angeles, Calif., for a holiday with relatives and friends.

Mr. and Mrs. H. S. Fineberg, Van Horne Avenue, have as their guests their son-in-law and daughter, Mr. and Mrs. P. Rubenstein, and their three children, Michael Ian, Alan Hugh, and Nancy Fay, of Rochester, N.Y.

Mrs. and Mrs. Morris Oishan, and daughter, Linda, of St. Louis, Missouri, are visiting her parents, Mr. and Mrs. S. Sublofsky, Henri Julien Avenue.

Staying at Lakewood Lodge, in St. Donat, for the holiday week-end, were: Mr. and Mrs. L. Broodney and daughter, Annalee, 3820 Ridgevale Avenue; Mr. and Mrs. W. Colle, Dufferin Road; Mr. and Mrs. S. Davis, 3400 Ridgewood Avenue; Mr. and Mrs. M. Esar, 81 Springrove Crescent; Mr. and Mrs. S. Elias, 5350 Victoria Avenue; H. S. Freeman, 5094 Victoria Avenue; Miss Dorothy Freedman, 456 Pine Avenue West; Miss Ruth Goldstein, 5714 Darlington Avenue; Mr. and Mrs. W. Goldberg, 5590 Snowdon Avenue; Mr. and Mrs. L. Galler, 4869 Victoria Avenue; Mr. and Mrs. C. D. Hyman, 4815 Queen Mary Road; Mr. and Mrs. M. Herman, 1145 Lajoie Avenue; I. Ickman, 6237 Macdonald Avenue; Mr. and Mrs. H. Jasen, 4804 Cote des Neiges Road; Mr. and Mrs. W. Kober, 1935 Tupper Street; F. Lemco, 617 Bloomfield Avenue; Mrs. A. Lazare, 1577 Van Horne Avenue; Mr. and Mrs. J. Moskovitz, 4612 Wilson Avenue; Mr. and Mrs. M. Pinsky, 1930 Clinton Avenue; Mr. and Mrs. H. Podbere and family, 4720 Meridian Avenue; Mr. and Mrs. W. B. Rosenberg and son, Richard, 375 Bernhe Street; Mr. and Mrs. A. Ruby, 5597 Darlington Avenue; Mr. and Mrs. W. Solomon, 1381 Greene Avenue; Mr. and Mrs. L. Shapiro, 5032 Ponsard Avenue; Mrs. H. Rothbart, 4865 Queen Mary Road; Mr. and Mrs. H. Shapiro, 4780 Cote des Neiges Road; Mr. and Mrs. W. Stattner, 4720 Dupuis Avenue; Mr. and Mrs. J. L. Silverman, 4870 Clark Street; Mr. and Mrs. A. Umanski, 5207 Victoria Avenue; and Mr. and Mrs. M. Goldberg, of Ottawa, Ont.; M. Harts, and Mr. and Mrs. K. Wile, of New York.

All news and advertising omitted this week due to lack of space, will be run in next week's issue.

RABBIS HEAR

(Continued from Page One)

and those dissenting, to the other, says the New York Herald Tribune.

A national memorial tribute to the late Milton Steinberg, former rabbi of the Park Avenue Synagogue, in New York, was paid by more than 500 rabbis at the golden jubilee celebration of the Rabbinical Assembly of America at Carnegie Hall.

A dramatic presentation of the various influences and incidents in the life of Rabbi Steinberg was presented by Morton Wishengrad, with Sam Jaffe, noted Jewish actor, participating. Rabbi Steinberg, author of "The Making of the Modern Jew" and "As the Driven Leaf," was depicted as having lived through the trials and tribulations of a typical American rabbi.

Citations were presented by Dr. David Aronson, of Minneapolis, president of the Assembly, to seventeen rabbis who have distinguished themselves in the rabbinate in more than forty years of service. The golden jubilee celebration marked fifty years of Conservative Judaism in America. It was revealed there are 472 rabbis serving some 400 congregations in more than 300 American cities.

"Something old, something new" is a good rule to follow in meal planning. You can often cater to both the conventional taste and the more adventurous spirit by including well-liked foods along with the new taste sensations. This combination will add variety and interest to your meals.

(Resort Advertisements on Pages Four and Seven)

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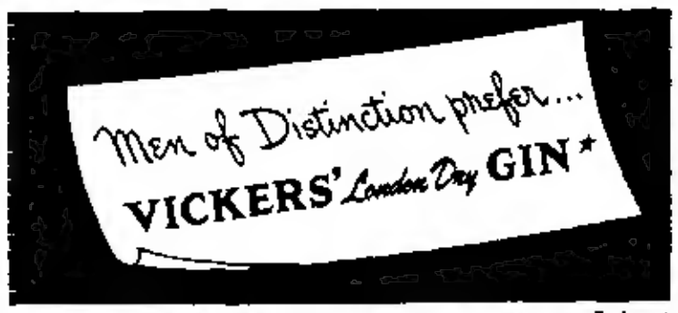

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APPROACHING MARRIAGES

Louis Fitch, K.C., and Mrs. Fitch, Cote St. Antoine Road, announce the engagement of their daughter, Naomi Selma, to Jules Rabin, son of Mr. and Mrs. Philip Rabin, of Boston, Mass., the marriage to take place at the home of the bride's parents, on Sunday, July 9, at five o'clock.

The approaching marriage of Miss Ruth Schwartz, daughter of K. Schwartz, Clark Street, and the late Mrs. Schwartz, to Kiva Kapeluaz, St. Lawrence Boulevard, son of the late Mr. and Mrs. M. Kapeluaz, is announced, the wedding to take place at Reverend M. Master's on Sunday, July 30, at two o'clock.

Mr. and Mrs. E. H. Merton, of London, England, announce the approaching marriage of their daughter, Miss Barbara Jean Merton, of Montreal, to Bernard Liberman, eldest son of Mr. and Mrs. J. Liberman, 3668 Drolet Street, Montreal, to take place on Sunday, July 30.

ENGAGEMENTS

Mrs. Celia Feyer, of New York, announces the engagement of her daughter, Miss Leona Feyer, to William Viner, son of Dr. and Mrs. Norman Viner, Bishop Street. Miss Feyer received her Master of Arts degree from Teachers College at Columbia University; and Mr. Viner is a graduate in mechanical engineering of McGill University.

Mr. and Mrs. David E. Rutenberg, 4596 Oxford Avenue, announce the engagement of their only daughter, Gloria Joyce, to Sydney Luxenburg, youngest son of Samuel Luxenburg, 4828 Clark Street, and the late Mrs. S. Luxenburg, the marriage to take place in January.

The engagement of Annalee, daughter of Mrs. M. Scherzer, Victoria Avenue, and the late Dr. M. Scherzer, to Dr. Albert Wolfe, son of Mr. and Mrs. Jacob Wolfe, of Toronto, Ont., is announced; the wedding to take place in the autumn.

BIRTHS

Born, to Mr. and Mrs. Julius Erbstein (nee Fanny Dobrinsky), Waverley Street, a son, Calvin Saul, brother of Gerald, Dorothy, and Beverley, at the Royal Victoria Hospital, on May 4. Godparents are Miss Ray Dobrinsky, aunt, Girouard Avenue; and Victor Dobrinsky, uncle, Decarie Boulevard. Nathan Dobrinsky, uncle, Sherbrooke Street West, held the baby during the ceremony.

Born, to Mr. and Mrs. Jack Tietolman (nee Deborah Costom), Van Horne Avenue, a daughter, Enid Deanne, sister of Marilyn, Paul, and Aura Judy, at the Royal Victoria Hospital, Women's Pavilion, on June 2; granddaughter of Mr. and Mrs. David Costom, Park Avenue; and of Mrs. Rose Tietolman, Durocher Avenue, and the late Paul Tietolman.

Born, to Mr. and Mrs. Hyman Lipsey (nee Lilyan Meretsky, formerly of Toronto, Ont.), 1027 Pratt Avenue, a son, Murray Leon, brother of Sharon, Carol, and Melvin, on June 15, at the Jewish General Hospital; grandson of Mr. and Mrs. I. Meretsky, of Roxton Road, Toronto, Ont.; and of S. Lipshitz, Jeanne Mance Street, and the late Mrs. Lipshitz. Godparents are Mr. and Mrs. O. Zuker, uncle and aunt, de l'Epee Avenue. E. S. Kahanov, Esplanade Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Frank Zuckernick (nee Katie Glassman), Carlton Avenue, a daughter, Arlene Donna, at the Jewish General Hospital, on June 17; granddaughter of Mr. and Mrs. J. Glassman, Van Horne Avenue; and of Mr. and Mrs. I. Zuckernick, Clark Street.

Born, to Mr. and Mrs. Moe Propst (nee Eileen Myers), McLynn Avenue, a son, Arthur, brother of Stephen, on June 5, at the Royal Victoria Hospital; grandson of Mrs. Gertrude Myers, Bernard Avenue West, and the late Samuel Myers; and of Mr. and Mrs. J. Propst, Hutchison Street.

Born, to Mr. and Mrs. William Grossman (nee Thelma Craft), St. Catherine Road, a son, Alan, on June 17, at the Jewish General Hospital; grandson of Mr. and Mrs. David Craft, Rockland Avenue; and of Mr. and Mrs. Max Grossman, Cedar Crescent; great-grandson of Mrs. S. Cohen, of New York; of Mrs. A. Kraft, of Montreal; and of M. Guttman, Jeanne Mance Street. Godparents are Miss Marilyn Craft, aunt, and Fred Craft, uncle, Rockland Avenue. Mr. Guttman, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Abe Morantz (nee Anne Mayoff), St. Catherine Road, a son, Ian Michael, brother of Rhona, at the Jewish General Hospital, on June 8; grandson of Mr. and Mrs. H. Mayoff, Lacombe Avenue; and of Mr. and Mrs. B. Morantz, Esplanade Avenue; great-grandson of Mrs. T. Mayoff, Lacombe Avenue. Godparents are Mr. and Mrs. Moe Mayoff, uncle and aunt, Lacombe Avenue. Mr. Morantz, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Lew. Shedlack (nee Margaret Glenn), Victoria Avenue, a son, Mark Steven, at the Royal Victoria Hospital, on June 13.

Born, to Mr. and Mrs. Joseph Morantz (nee Mollie Green, formerly of Cleveland, Ohio), St. Catherine Road, a daughter, Arlene, at the Jewish General Hospital, on June 12; granddaughter of Mr. and Mrs. B. Green, of Cleveland, Ohio; and of Mr. and Mrs. B. Morantz, Esplanade Avenue; great-granddaughter of Mrs. B. Mail, St. Urbain Street.

Born, to Mr. and Mrs. A. D. Baron (nee Celia Fridhandler), Mountain Sights Avenue, a son, Beryl Eric, brother of Arnold and Howard Stephen, at the Herbert Reddy Memorial Hospital, on June 6; grandson of Mr. and Mrs. S. Fridhandler, St. Hubert Street, who are the godparents; and of Mrs. H. Baron, Garland Place, and the late H. Baron. I. Kogan, great-uncle, Waverley Street, held the baby during the ceremony.

Born, to Dr. and Mrs. M. Siminovitch (nee Rhoda Salomon), Victoria Avenue, a son, Jeffrey Mark Peter, at the Jewish General Hospital, on June 10; grandson of Mr. and Mrs. J. Salomon, Grosvenor Avenue; and of Mr. and Mrs. A. Siminovitch, Stuart Avenue. Godparents are Miss Evelyn Miller, cousin, Stuart Avenue; and Julian (Buddy) Stone, Queen Mary Road. Mr. Salomon, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. George Rubin (nee Leony Feldman), Esplanade Avenue, a daughter, Deborah Ruth, at the Royal Victoria Hospital, on June 12; granddaughter of Israel Feldman, Esplanade Avenue, and the late Mrs. Dora Feldman; and of Mr. and Mrs. Sol. Roy, of Toronto, Ont.

Born, to Mr. and Mrs. L. B. Greisman (nee Nessye Scheffer), Campden Place, a daughter, Marilyn, at the Jewish General Hospital, on June 10; sister of Leonard Saul; granddaughter of Mr. and Mrs. Max Scheffer, of Joliette; and of the late Mr. and Mrs. Solomon Greisman, of Toronto, Ont.

Born, to Mr. and Mrs. H. Seitz (nee Sara Robin), Park Avenue, a daughter, Barbara Elana, at the Jewish General Hospital, on June 17; granddaughter of Mr. and Mrs. Richard Robin, Park Avenue; and of Mrs. B. Seitz, Clanranald Avenue, and the late Mr. Seitz; great-granddaughter of Mrs. E. Levine, Hutchison Street.

Born, to Mr. and Mrs. Nat. Gross (nee Shelia Richler), Isabella Avenue, a daughter, Bonnie Lou, sister of Ian Gary, on June 16, at the Jewish General Hospital; granddaughter of Mr. and Mrs. Nathan Richler, Decelles Avenue; and of Mr. and Mrs. Harry Gross, Willowdale Avenue; great-granddaughter of Mrs. Molly Richler, Jeanne Mance Street.

Born, to Mr. and Mrs. Samuel Brunner (nee Ethel Levine), Beaucourt Avenue, a daughter, Gloria Susan, brother of Joel Abraham, on June 16, at Herbert Reddy Memorial Hospital; granddaughter of Mr. and Mrs. Louis Levine, St. Joseph Boulevard West; and of Mrs. A. Meltzer, Laval Avenue, and the late J. Brunner.

Born, to Mr. and Mrs. Julius Selinger (nee Elinor Cohen), de la Roche Street, a son, Gary Mark, brother of Henry, at the Jewish General Hospital, on June 14. Godparents are Mr. and Mrs. J. S. Monk, uncle and aunt, Clark Street. D. Cupple, great-uncle, Ducharme Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Irwin Tarasofsky (nee Sheila Verbitsky), Wilderton Crescent, a son, David, at the Jewish General Hospital, on June 7; grandson of Mrs. David Verbitsky, Wilderton Crescent, and the late Mr. Verbitsky; and of Mr. and Mrs. U. Tarasofsky, Esplanade Avenue. Godparents are Miss Lily Verbitsky, aunt; and Irving Verbitsky, uncle, Wilderton Crescent. Mr. Tarasofsky, grandfather, held the baby during the ceremony.

Born, to Dr. and Mrs. Michael Aronovitch (nee Kay Silver), Pratt Avenue, a son, Stephen Arnold, brother of Jane Ellen, on June 17, at the Jewish General Hospital; grandson of Mr. and Mrs. S. Silver, Cote St. Antoine Road; and of Mr. and Mrs. I. Aronovitch, Durocher Avenue. Godparents are Mr. and Mrs. W. Kalman, uncle and aunt, Queen Mary Road. Mr. Aronovitch, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Mac Weiner (nee Esther Mouckley), Lacombe Avenue, a son, David Solon, on June 26, at the Jewish General Hospital; grandson of Mr. and Mrs. A. Mouckley, Lacombe Avenue; and of Mrs. C. Weiner, Durocher Avenue, and the late Mr. Weiner; great-granddaughter of Mrs. Bessie Shapiro, Esplanade Avenue.

DEATHS

Adolf Mayer, 5705 Cote des Neiges Road, died on Thursday, June 29, at the age of sixty-eight. He is survived by his wife, Mrs. Helen Behirmeyer Mayer; a daughter, Mrs. Henry Rosenberg; and one granddaughter, Irene Rosenberg. Funeral took place from Paperman's, Rabbi Weiss officiating. Burial was in Baron de Hirsch Cemetery.

Isaac Hoffman, 430 St. Joseph Boulevard West, died on June 29. He is survived by his wife, Mrs. Lillian Brody Hoffman; a son, Herbert B. Hoffman; five sisters, Mrs. J. Feinbrook (Annie); Mrs. A. A. Morris (Elizabeth); Mrs. Louis Hoffman (Esther), of Bridgewater, N. S.; Mrs. Sarah Epstein, and Mrs. Joseph Freedman (Rose); and one brother, Louis. Funeral service took place from Paperman's, Rabbi Mendel Lewittes officiating. Burial was in Chevra Kadisha cemetery. Shiva was at the home. Born in Saint John, N. B., Mr. Hoffman came to Montreal over thirty years ago. He was educated in Saint John, and Chatham, N. B. He was a member of the Masonic Lodge in Chatham, and a member of Chevra Kadisha Synagogue.

Alex Caplan, aged forty, 2652 Soissons Avenue, died on Wednesday, June 21. He is survived by his wife, Mrs. Sarah Persky Caplan; two sons, Paul Selig and Lawrence David; his father, Harry Caplan; two brothers, Max and Morris; and six sisters, Mrs. Bessie Raffel, Mrs. H. Zalkind (Gitel); Mrs. A. Cohen (Polly); Mrs. B. Pantel (Laura); Mrs. S. Dubrow (Dora), and Mrs. Sylvia Caplan. Funeral service took place from Paperman's, Rabbi Mendel Lewittes officiating. Burial was in Pinsker cemetery. Shiva was at the home.

Jack L. Fox, aged forty-two, of Van Nuys, Calif., formerly of Montreal, died suddenly at his home, 13536 Basset Street, Van Nuys, on Friday, June 23. He is survived by his wife, Mrs. Ann Kartzman Fox; two daughters, Sandra and Fern; a son, David; his parents, Mrs. A. Schwartz, of Montreal, and Joseph L. Fox, of Ste. Agathe; and two sisters, Mrs. S. Baskin (Ethel), and Miss Faye Fox. Funeral and burial service took place in Van Nuys. Shiva was at the home of sister, Mrs. S. Baskin, 4730 Van Horne Avenue, Montreal. For many years, Mr. Fox was executive director for the Talmud Torahs in Montreal and organized the Talmud Torah Brotherhood and the Shaare Zion Synagogue Men's Club. Active in Combined Jewish Appeal and campaign work for the Hospital of Hope, Jewish General Hospital, and Lubavitcher Yeshivah, he was on the board of several institutions. He was associated with the United Jewish Welfare Fund, of Los Angeles, Calif.

JDC OPENS

(Continued from Page One)

stated, "are conditions in certain areas of the Near East." Nearly all the 45,000 Yemenite Jews who trekked to Aden to be flown to Israel by JDC's "Operation Magic Carpet" suffered from malnutrition. "The Yemenites," he said, "were so undernourished, that during the early stages of the exodus, 140 adults, average weight 80 pounds, could fit into one giant Skymaster. Recently this figure dropped to 100 as a result of weight gained through prolonged care in the Aden camp."

Equally urgent, Dr. Golub reported, are needs in Iran. "In this land, the home of 90,000 native Jews, where 'doctor' is an honorary title not implying completion of medical studies, JDC recently appropriated funds for a modern medical center to combat TB, malaria and skin diseases." Further complicating the health situation in Iran, were 7,000 destitute Jews who crossed the border from Iraq and 2,500 Kurdish Jews who fled to Teheran from primitive tribal areas in northwest Iran. "For these refugees," he said, the first task was to remove herb bags from the necks of the sick and replace these relics of a medieval age with penicillin, streptomycin and DDT."

Pointing out that the immediate goal in Moslem lands is to win better health for tens of thousands of children, through medical activities conducted by OSE, European Health Agency, he said: "School lunches, children's canteens, and milk distribution centers are now saving unknown numbers of lives. Today in four North African lands and in Iran some 40,000 children enjoy improved health because of feeding programs of the Joint Distribution Committee."

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MARRIAGES

BRAHAM-FIRETAG

The marriage of Lillian, daughter of Mr. and Mrs. Benjamin Firetag, 7 Irene Avenue, to Bernard Braham, of London, England, took place on May 28, at eight o'clock, at Adath Israel Synagogue, with Rabbi G. Fulder officiating. The bride was given in marriage by her parents. She wore a gown of white satin having a lace inset yoke, long sleeves, and princess line skirt, with insets of lace to the hemline. Her fingertip tulle illusion veil was caught to a crown of carved roses and she carried a bouquet of Calla lilies. Mrs. M. Naster, sister of the bride, was matron of honour, in an afternoon dress of toast-coloured faille, designed with high neckline, short sleeves, matching gloves, and full skirt, with headpiece of toast-coloured velling, and a cascade of red roses. Morry Naster was best man. Mrs. Benjamin Firetag wore a grey crepe dress having a high neckline, and full skirt, with matching bolero jacket, and corsage of red roses. Mrs. S. Lindsay assisted, wearing a cocoa-brown afternoon dress of crepe with lace trimming, and a high neckline, short sleeves, and full skirt, with corsage of yellow roses. For the trip to New York, the bride wore a black softly tailored gabardine suit, with black accessories, and corsage of white roses. They are residing at 167 Beatrice Street. Out-of-town guests were: Leon Sufrin and children, Charles and Gertrude, of Rochester, N.Y.; and Mrs. H. Levitch, of Buffalo, N.Y.; Mrs. C. Lefcourt, of Miami, Florida; Mrs. T. Rachwal, of Dearborn, Mich.

ADELMAN-PAPERNICK

The marriage of Joyce Phyllis, daughter of Mr. and Mrs. Henry Papernick, 44 Austin Terrace, to Harvey Lawrence Adelman, son of Mr. and Mrs. Philip S. Adelman, 258 Glenholme Avenue, took place on Tuesday, May 30, at half-past seven o'clock, at Shaarei Shomayim Synagogue, with Rabbi Judah Washer officiating, assisted by Cantor A. Steinberg. The bride was given in marriage by her father. She wore a white gown, designed with round neckline of lace, long pointed lace sleeves, fitted bodice, and bouffant skirt, extending into a long flowing train, appliqued with matching lace. Her full-length tulle illusion veil was held by a hand-made coronet of lace petals, edged with cut beads, and she carried a cascade bouquet of four orchids and stephanotis. Miss Sheilah Papernick, sister of the bride, was maid of honour, wearing an off-the-shoulder gown of aquamarine-blue faille and net, with full skirt, matching large picture hat, and cascade of Sweetheart roses and sweetpeas. Susan Wadlinger was flower girl, in a peach-colored taffeta dress, with low neckline, puffed sleeves, matching gloves, and full skirt, also a halo of fresh flowers, and nosegay of Sweetheart roses. Teddy Adelman, brother of the groom, was best man. The ushers were: Bernard Papernick, Reggie Adelman, Bill Adelman, Bill Roth, Harry Stein, and David Pzim. Mrs. Papernick wore a gown of moss-green marquisette and lace, with corsage of Tea roses and bouvardia. Mrs. Adelman wore mauve lace over satin; with matching hat, and corsage of Tea roses. For the motor trip to Miami Beach, Florida, the bride wore a grey gabardine suit, white hat, navy-blue accessories, and navy-blue coat, with corsage of mauve orchids. They are residing at 227 Vaughan Road. Out-of-town wedding guests were: Mrs. Louis Block, Mrs. Philip Lesser, Samuel Waltzer, Mr. and Mrs. William Waltzer, all of New York; Mrs. Samuel Croll, of Detroit, Mich.; Mr. and Mrs. L. Adelman, of Windsor; and Mr. and Mrs. S. Flax, of Buffalo, N.Y.

ENGAGEMENTS

Mr. and Mrs. Samuel Rein, 1408 Gerrard Street East, announce the engagement of their daughter, Ruth, to Arnold Rosen, son of Mr. and Mrs. Leo Rosen, of New York, the marriage to take place on October 8, at the Yeshiva Torath Chaim.

The engagement of Miss Doris Meyers, daughter of Mrs. Pauline Meyers and the late T. Meyers, to Ellis Rich, son of the late Mr. and Mrs. Joseph Rich, is announced, the marriage to take place on July 27.

Mr. and Mrs. Thomas Ginsberg, 158 Grace Street, announce the engagement of their daughter, Marcia Joyce, to Gerald Strauss, son of Mr. and Mrs. Harry Strauss, 441 Grace Street.

DEATHS

Mrs. Alta Hurovitz, 852 Dundas Street West, died on June 22, at the age of sixty-nine. She is survived by her husband, Harry; one son, Harry Jr., St. Clair Avenue West; three daughters, Mrs. J. Fromkin (Sara), of Miami, Florida; Misses Florence and Mary Hurovitz, Markham Street; two grandchildren, Arlene Carol, and Ava Linda Fromkin. She was a member of Labovitzer Ladies Auxiliary. Funeral services took place from the United Hebrew Funeral Parlour. Burial was in Dawes Road cemetery. Shiva at home.

Mrs. Anne Isenberg, 141 Dovercourt Road, died on June 20, at the age of forty-three. She is survived by two daughters, Mrs. C. Steke (Selma), Robina Avenue; Mrs. I. Lambersky (Marcia), Markham Street; two grandchildren, Nina and Sari Steke; her parents, Mr. and Mrs. S. Sher, Dovercourt Road; three brothers, Louis Sher, Beatrice Street; Bernard Sher, Briar Hill Road; Hyman Sher, Coldstream Avenue; two sisters; Mrs. R. Korlak (Helen), University Avenue; Mrs. J. Sullivan (Florence), of Sarnia. Burial was in the All For One cemetery. Shiva at home.

Harry Lax, 311 Markham Street, died on June 23, at the age of sixty-seven. He is survived by his wife, Mrs. Esther Lax; one daughter Mrs. B. Weisberg (Anne), Markham Street; four grandchildren: Grace, Lila, Cheryl, and Albert Weisberg. He was a member of the Drilzer Benevolent Society. Rabbi I. Aronoff conducted funeral services. Burial was in Dawes Road cemetery. Shiva at home.

Samuel Boigon, 15 Silverwood Avenue, died on June 20, at the age of sixty-five. He is survived by his wife, Mrs. Leah Boigon; one son, Dr. Melvin Boigon, of Central Islip, N.Y.; five daughters, Mrs. D. White (Sylvia), Millbank Avenue; Mrs. D. Posen (Fay), Silverwood Avenue; Mrs. B. Finsten (Jacqueline), Winnett Avenue; Mrs. M. Karten (Rose), Ridge Hill Drive; eleven grandchildren; one brother, Max, of Detroit, Mich.; two sisters, Mrs. B. Ratner (Molly); and Mrs. S. Petlock (Becky), of Newark, N.J. He was a member of Toronto Hebrew Benevolent Society, Bnai Brith, Bnai Zion, Hebrew Men of England Synagogue, and the Mizrachi Organization. Funeral services took place from Hebrew Men of England Synagogue, Rabbi R. Slonim officiated. Burial was in Lambton cemetery. Shiva at home.

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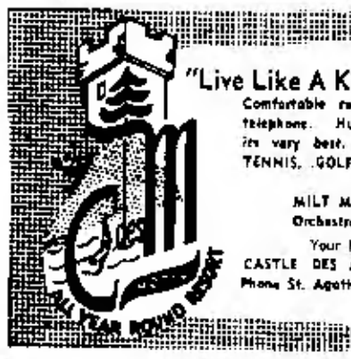

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Social Notes — Toronto

(Additional Toronto Social Notes on Pages Six, Ten, Twelve and Thirteen)

Out-of-town guests at the marriage of Miss Shirley Halberstadt, daughter of Mr. and Mrs. H. J. Halberstadt, Markham Street, to Harry Magder, son of Mr. and Mrs. J. Magder, Howland Avenue, were: Mr. and Mrs. J. Kolinsky, of Cleveland, Ohio; Miss Florette Feldman, of Chicago, Ill.; Miss Hilda Giddens, of New York; Mr. and Mrs. H. Priemer and daughter, of London; Mr. and Mrs. M. Kantor, Mr. and Mrs. L. Layman, Miss Charlotte Freedman, S. Freedman, of Detroit, Mich.; Mr. and Mrs. L. Madger, of Niagara-on-the-Lake; Murray Pomerlan, of Montreal, Quebec; Mr. and Mrs. P. Swartz, of Oshawa; Mr. and Mrs. S. Leibovitz, of Foleyet; and Mr. and Mrs. H. Moses, of Sudbury.

Dr. Harold J. Grossman completed his post-graduate course in Philadelhpia, Pa. He spent several days visiting with his parents, Mr. and Mrs. M. Grossman, 50 Shelbourne Avenue, and is now resuming duties as chief resident of staff in surgery at the Aultman Hospital, in Canton, Ohio.

Mr. and Mrs. I. Goodman, 32 Beatrice Street, celebrated their twentieth wedding anniversary at a family dinner.

Mr. and Mrs. Mort Levy, 34 Braemar Avenue, celebrated their thirty-fifth wedding anniversary at the Prince Arthur House, with relatives and friends.

Mrs. A. Goodman, 32 Beatrice Street; Mrs. M. Goodman, 69 Beatrice Street; and Mrs. J. Goodman, Roseneath Gardens, spent several days in London, visiting their father-in-law and mother-in-law, Mr. and Mrs. J. Lepovitz; and their brothers-in-law and sister-in-law, Mr. and Mrs. I. Goodman, and Mr. and Mrs. J. Davis.

Out-of town guests here for the marriage of Miss Edith Malamed, daughter of Mr. and Mrs. David Malamed, 101 Palmerston Avenue, to Jack Blustein, 42 Rusholme Drive, were: Mr. and Mrs. M. Wilfonte, of Boston, Mass.; Mr. and Mrs. E. Dinerman and daughter, Millie, of Fall Rivers, Mass.; Mr. and Mrs. David Sitcovsky, Mr. and Mrs. A. Penner, Mr. and Mrs. S. Strauss, of Buffalo, N. Y.; Mr. and Mrs. Benjamin Schneiderman and son, Perry, of Three Rivers, Que.; and Mrs. E. Klein, and Mrs. Tillie Malamed, of Montreal, Que.

Mrs. E. Reider, 46 D'Arcy Street, will spend the summer at Crystal Beach.

Mr. and Mrs. S. Shiffman, 308 Euclid Avenue, spent two months visiting with their son and daughter-in-law, Mr. and Mrs. Harold Shiffman, of Passaic, N. J.; and her brother-in-law and sister, Reverend and Mrs. J. Kaplan, of New York, N. Y.

Rabbi and Mrs. Moses J. Burak and daughters, Fega and Libby, of Hamilton, are visiting with her parents, Mr. and Mrs. H. Rubenstein, 321 Palmerston Boulevard, and will go on to Norfolk, Virginia, where they will make their new home.

Samuel Jacobs, of Cincinnati, Ohio, is spending the summer visiting with his sister, Mrs. Annie Simonsky, 478 Brunswick Avenue.

Mr. and Mrs. S. Tytel and children, Chuck, Honey, and Alan, 823 Palmerston Boulevard, are spending the summer at their cottage at Clovelly Beach, Jackson's Beach.

Dr. and Mrs. A. T. Stillman and children, Stephen and Shayna, 458 Grace Street, will spend the summer in Orillia.

Mrs. I. Silver and daughters, Evelyn and Carol, 115 Borden Street, are spending the summer at their cottage in Ponty Pool.

Mr. and Mrs. Jack Taylor and children, Gail and Stephen, 45 Willcocks Street, are spending the summer at their cottage at Island Grove, Lake Simcoe.

Mr. and Mrs. S. Taylor, 770 Markham Street; and son and daughter-in-law, Mr. and Mrs. M. Kirschner, and children, Helen and Elaine, 46 Gloucester Grove, are spending the summer at their cottage in Willow Beach, Lake Simcoe.

Mrs. S. Gottlieb, of Los Angeles, Calif., formerly of Toronto, spent several days visiting her sister, Mrs. S. J. Roden, of Hamilton; and her nephews and nieces, Mr. and Mrs. J. Finkelman, and Mr. and Mrs. S. Levy, of Hamilton.

Mrs. Saul Olch, and daughter, Judy, of Glendale, Calif., will leave shortly, after spending several weeks with her parents, Mr. and Mrs. Samuel Zarnett, 1054 Bloor Street West.

Mr. and Mrs. I. Shulman; and son-in-law and daughter, Mr. and Mrs. Percy Lyons, and daughter, Arna Cheryl, 469 Danforth Avenue, are leaving to spend the summer at their cottage, in Belle Air, Lake Simcoe.

Mrs. J. M. Weinberg and children, Judianne and Merlinda, Dundas Street West, are spending the summer at Balfour Beach.

Mr. and Mrs. A. Goldmacher, 132 Major Street, spent several days in New York, N. Y., where they went for the bar-mitzvah of their nephew, Joel Goldmacher, son of Mr. and Mrs. Harry Goldmacher, of New York.

Mrs. Sally Segal and children, Bernice and Michael, of Tucson, Arizona, are spending several weeks visiting with Mrs. Oscar Skopitz, Bellevue Avenue, in Jackson's Point.

Mr. and Mrs. Oscar Scopitz, Bellevue Avenue, are spending the summer months at their cottage in Jackson's Point.

Mr. and Mrs. T. Bossin, 74 Major Street, are spending several days in Detroit, Mich.

Mr. and Mrs. J. Rosenberg and children, Ronald, Vicki, and Daniel, 16 Division Street, are leaving to spend the summer at their cottage in Belle Ewart.

Mr. and Mrs. Samuel Silverman and son, Jack, 3150 Dundas Street West, are spending the summer at their cottage in Belle Ewart, along with their sons-in-law and daughters, Mr. and Mrs. B. Naftolin and son, Laurie, 409 Winnett Avenue; Mr. and Mrs. Irving Nadell, 413 Markham Street; and Mr. and Mrs. Irving Wolon, 1260 Danforth Avenue.

Mr. and Mrs. H. Wiener, 98 Lowther Avenue, are leaving to spend the summer at their cottage in Jackson's Point.

I. Silver, 115 Borden Street, is spending several weeks in Calgary and Edmonton, Alta.

Mr. and Mrs. E. Larkin and son, Larry, 94 Borden Street, will spend the summer at Jackson's Point.

Entertaining in honour of Miss Lillian Firetag, daughter of Mr. and Mrs. Benjamin Firetag, 7 Irene Avenue, prior to her marriage to Bernard Braham, of London, England, were: Mesdames J. Wolfe, M. Naster, S. Cornblum, M. Cornblum, H. Fruitman, B. Lov, S. Goldberg, Herbert Goldberg, Harry Goldberg, F. Lean, P. Collins, L. Salem, and Misses Ruth Caplan and Ruth Kanarick.

Doris Venick, daughter of Mr. and Mrs. S. Venick, Markham Street, entertained on her seventeenth birthday: Jerry Rutman, Micki Katz, Rosalyn Cutler, Ellen Gould, Ruth Tucker, Charlotte Rosen, Rosalyn Karn, Shirley Margulies, Rosalie Kiblon, Frances Tanenbaum, Pauline Silver, Lillian Sobel, Seymour Gould, Eddie Moscoe, Harold Castor, Stanley Starkman, Saul Robins, Morton Smith, Harvey Zweigman, Milton Margulies, Mickey Spiegal, Wilfred Jurofsky, Marvin Mandel, Robert Castor, and Bookie Weisdorf. Miss Venick wore a pale blue strapless ankle-length dress, fashioned with satin bodice and full net skirt, with a corsage of pink roses.

Miss Minnie Koblinsky, Borden Street; Mrs. A. Bader, Roxton Road, and Mrs. J. Cornfield, Shelbourne Avenue, were hostesses at a personal shower at the home of Miss Koblinsky, in honour of Miss Fay Sherman, daughter of Mr. and Mrs. W. Sherman, 158 Major Street, whose marriage to Fred Malamud, son of Mrs. S. Malamud, Bloor Street, takes place on August 6, at the home of the bride. Twenty-five guests attended. Miss Koblinsky wore a light blue, print sun-dress, fashioned with full skirt and matching bolero. Mrs. W. Sherman, mother of the bride-elect, wore a navy-blue, silk print dress, having a V-neckline, short sleeves, and straight skirt. The honouree wore a iridescent taffeta dress, designed with a Peter Pan collar, short sleeves, and full skirt. The table centrepiece was composed of white peonies and red roses.

Mr. and Mrs. C. Resnick, 258 Markham Street, celebrated the bar-mitzvah of their son, Allen, brother of Susan, who was called to the Reading of the Law at Brunswick Talmud Torah. At a dinner the next day at the Apter Centre, there were one hundred guests. Mrs. Resnick received, wearing a black marquisette dress, fashioned with square neckline, cap sleeves, and full skirt, embroidered with white flowers, and a crown of red and white roses. Mrs. A. Crandall, Markham Street, grandmother of the bar-mitzvah boy, wore a dress of black sheer over black taffeta, fashioned with V-shaped neckline, long sleeves, and full skirt, with a corsage of red roses. Mrs. H. Resnick, Harbord Street, grandmother of the bar-mitzvah boy, wore a grey crepe dress, designed with V-shaped neckline, three-quarter-length sleeves, and gored skirt, with a corsage of yellow roses. The candles were lit by Mr. and Mrs. H. Resnick, and Mr. and Mrs. A. Crandall, grandparents of the bar-mitzvah boy; Mr. and Mrs. S. Lebrer, Mr. and Mrs. G. Lefkovitz, Mr. and Mrs. M. Crandall, M. and Mrs. George Rosenthal, Mr. and Mrs. S. Goldstein, uncles and aunts; Mr. and Mrs. H. Lester and Mr. and Mrs. I. Resnick, great-uncles and aunts; Mr. and Mrs. L. Brodkin, Mr. and Mrs. J. Talesnick, Mr. and Mrs. George Morris, cousins; and Mr. and Mrs. C. Resnick, parents of the bar-mitzvah boy. Out-of-town guests were Mr. and Mrs. Morris Crandall, of New York; Miss Tilly Crandall, Mr. and Mrs. S. Lehrer, of Los Angeles, Calif.; Mr. and Mrs. W. Cohen, of Hamilton; and Misses Barbara and Elaine Lemberg, of Oshawa. Allen made a speech in English at the dinner. A. Danilack conducted the bar-mitzvah services. George Rosenthal was master of ceremonies. The birthday cake was in the shape of an open bible, decorated with blue and white roses.

Refugees Sail, May Return To U. S. Soon

One hundred six refugees from Europe sailed for Bremerhaven, Germany, from New York after a round-the-world flight form the Nazis and, later, the Communists in China. They had been detained at Ellis Island since May 28. The refugees, who sailed aboard the Navy Transport General S. D. Sturgis, had been brought to the U. S. from Shanghai by the International Refugee Organization. They had twice received stays enabling them to delay their departure.

The refugees took their departure with mixed emotions, some weeping softly, others vowing to return and a few indicating they might seek refuge elsewhere, perhaps in Israel.

The 106 men, women and children were members of Shanghai's international colony who hoped to find permanent haven in the United States. Having landed last month in San Francisco without visas, they had spent twenty-four days on Ellis Island while efforts were made to enable them to stay in America until visas could be issued under the new Displaced Persons Law.

The journey to Germany, twice postponed by the Government, was begun because no way of avoiding it could be found that would be both practical and legal. For most of the adults it will complete a girdling of the globe that began with their eastward flight from Nazi Germany ten and more years ago.

A few of the refugees, whose screening for eligibility was practically completed before the United States discontinued its consular service in China, may be admitted to the United States for good within a month. Others may have to wait several months. Some, including three tuberculosis patients, and a few who have police records, will never return, says the new York Times.

At the orders of President Truman, the group will be treated in Germany as "temporary residents" kept together in a camp, rather than be considered as repatriates. Under the "temporary resident" arrangement they retain their status as displaced persons and each may enter the United States as soon as he has been screened and cleared. If they had been adjudged repatriates, they would have to wait until the regular quota turns in their countries, in most cases a matter of many years.

Although the Sturgis did not sail until the afternoon from the United States Army Base, Brooklyn, the departure from Ellis Island began before dawn. By 8 a.m. the refugees carrying their hand baggage in suitcases, paper packages and even shopping bags, walked the fifty yards from the red brick Ellis Island buildings to the pier where the Army's self-propelled barge Major General Harry L. Rogers was moored.

Still and newsreel cameramen photographed the procession. It was noticed for the first time that several women with European names were Chinese and Japanese who had married during the time the refugees were in Shanghai.

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MONTREAL

MARRIAGES

SHER-KIRSHENBLATT

The marriage of Miss Esther Ruth Kirshenblatt, daughter of Mr. and Mrs. Morris I. Kirshenblatt, 4644 Harvard Avenue, to Louis Sher, only son of Mr. and Mrs. I. Sher, 305 Arlington Avenue, Toronto, Ontario, took place at Shiloh Congregation, Clanranald Avenue, on Sunday, June 18, at seven o'clock, Rabbi S. H. Herschorn officiating, with Cantor G. Berkovits of Shaare Zion Synagogue. The bride given in marriage by her parents, wore a white net, floor-length gown over a satin slip, the hips padded from the waistline, with a Chantilly lace bodice, having a high round neckline and long sleeves coming to points at the wrist. Her finger-tip veil of net was held in place by a beaded crown. She carried a white bible, decorated with a white orchid, stephanotis, and white streamers. Mrs. H. Kleinman, sister of the bride, was matron of honor. She wore a strapless, orchid-colored Chantilly lace gown, over a taffeta slip, and a matching cap of Chantilly lace, and carried a cascade of yellow roses. B. Parl, of Toronto, Ontario, was the best man. Floral decorations included maypole pillars, covered with carnations, roses, peonies and gladioli, and topped with candles. There was an orchestra. The reception took place in the hall of the synagogue, Mrs. Kirshenblatt, mother of the bride, receiving in a blue crepe, floor-length gown, with matching hat and a corsage of pink roses; with Mrs. Sher, mother of the groom, wearing a midnight-grey, floor-length gown, with matching hat, and corsage of red roses. The bride and groom left for Atlantic City, N.J., and New York, for their wedding trip, the former travelling in a light blue gabardine suit, with navy-blue topper, navy-blue accessories, with white gloves and white straw hat. They wil take up residence at 305 Arlington Avenue, Toronto, Ontario. Mr. and Mrs. I. Sher, parents of the groom; B. Parl, and Mr. and Mrs. Gordon Goodman, all of Toronto, Ontario; and Miss Fanny Aronson, cousin of the groom, of Ottawa, were present at the wedding.

FONER-SHEINFELD

The marriage of Miss Ethel Sheinfeld, daughter of Mr. and Mrs. Israel Sheinfeld, Girouard Avenue, to Dr. Gerald J. Sarwer Foner, son of Mrs. R. Foner Zetnvitch, Outremont Avenue, took place at half-past six o'clock, on May 28, at the Spanish and Portuguese Synagogue, Dr. Solomon Frank and Cantor S. Kastner officiating. The bride, given in marriage by her father, wore a white floor-length gown of lace, with a sheer silk skirt, round neckline, long sleeves coming to points at the wrists, tight-fitting lace bodice, with a full skirt, draped in the back and ending in a long train. Her finger-tip length veil was held in place by a headdress of lace and silk net. She carried a cascade of white orchids, lilies-of-the-valley and white streamers. Mrs. E. Swartzman, sister of the bride, of Ottawa, Ont., as matron of honour, wore a floor-length gown of aquamarine-blue taffeta, with a sweetheart neckline, tight fitting bodice, and a full skirt. Her wreath of Talisman roses held a matching veil, and she carried a bouquet of Talisman roses. Dr. Louis Nirenberg, of New York, was the best man. Seasonal flowers and white streamers were used as decoration. There was an orchestra. For the reception, floral centrepieces decorated the tables. Mrs. Sheinfeld, mother of the bride, received, in an American Beauty-colored sheer silk floor-length gown, with a pink net hat trimmed with flowers, wine-coloured and pink net gloves, and an evening purse adorned with gardenias. Mrs. Zetovitch, mother of the groom, was in a brown lace floor-length gown, over a brown taffeta slip, with matching hat and gloves, and an evening purse adorned with sweet peas. For their wedding trip to Europe, the bride wore a rust-coloured tweed suit, with matching coat, and a mauve orchid. They will reside at 4186 Girouard Avenue. Out-of-town guests were: Mr. and Mrs. Saul Auerback and family, uncle, aunt and cousins of the bride; Mr. and Mrs. Arthur Auerback, her uncle and aunt; Dr. Louis Nirenberg, Mr. and Mrs. A. Greenberg and family; Mrs. M. Roberts and family, all of New York; Mr. and Mrs. L. Starkman, of Toronto, Ont.; Mr. and Mrs. H. Sheinfeld and family, uncle, aunt, and cousin of the bride; E. Golden, a cousin, all of Windsor, Ont.; Mr. and Mrs. J. Landau and son, Issie, uncle, aunt, and cousin of the bride; and Mr. and Mrs. Edward Swartzman, her brother-in-law and sister, all of Ottawa, Ont.

GRANOFSKY-APPLE

The marriage of Miss Minnie Apple, daughter of Mr. and Mrs. Louis Apple, Clark Street, to David Granofsky, son of Mr. and Mrs. Jack Granofsky, Henri Julien Avenue, took place at half-past nine o'clock, on June 24, at the Bucharest, Rabbi L. Syrek officiating. The bride was given in marriage by her parents. She wore a white and beige floor-length off-the-shoulder gown of Swiss tulle. Her finger-tip veil of tulle was held in place by a beaded crown, and she carried a white bible, decorated with a white orchid and white streamers. Mrs. M. Pascal, sister of the bride, as matron of honour, wore a yellow satin floor-length gown, her headdress was of yellow flowers and yellow net, and she carried a bouquet of red roses. The bridesmaids were: Misses Phyllis Apple, niece of the bride, and Toby Granofsky, niece of the groom, wearing blue and pink satin floor-length gowns, respectively, with matching bonnets; carrying pink and blue flowers respectively, shaped into a nosegay. Sandra Pascal, niece of the bride, wore a pink net floor-length dress over white satin, with a bonnet trimmed with pink and blue flowers, and carried a nosegay of mixed flowers. The best man was Martin Fergenbaum. Carnations and roses were used to decorate the room. There was an orchestra. Mrs. Apple, mother of the bride, received, in a green floor-length satin gown, with a yellow picture hat; and a corsage of yellow roses; with Mrs. Granofsky, mother of the groom, in a floor-length gown of pink satin, with a pink bonnet; and a corsage of pink and white roses. The bride and groom left for New York, the bride travelling in a navy-blue dressmaker suit, with green accessories. Out-of-town guests were: Mr. and Mrs. M. Apple, uncle and aunt, of the bride, of Los Angeles, Calif.; Mr. and Mrs. S. Summers, uncle and aunt of the bride, and Mrs. Blima Finklestein, aunt of the bride, all of New York.

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HEALTH PROJECT WILL SEND YOUNG TO TUCSON SCHOOL

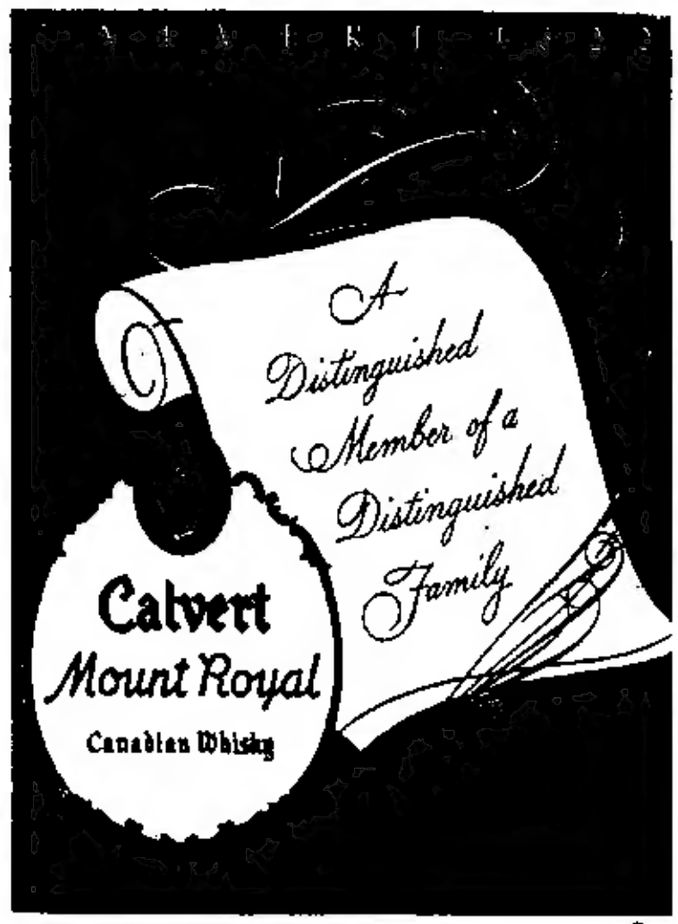
The National Foundation for Children at Tucson, Arizona, was launched when a group of Chicago business men organized a Chicago Chapter for the establishment of a scholarship fund to help children with asthmatic and rheumatic fever to be placed in appropriate schools in Tucson; and to encourage and further research in these childhood ailments. The Brandes School at Tucson pioneered in health care, education and recreation designed to meet the needs of such children.

A board of directors was established by the Chicago Chapter and the treasurer, Benjamin Z. Posner, president of the Match Corporation of America, reported that a fund of $10,000 was on hand and that deserving children are being selected by a medical advisory board. In the age group are boys and girls from six years through high school age.

The directors will help a few children whose families have no resources and others, whose families are able to meet part of the cost, the balance to be supplemented by the Foundation and through the cooperation of the Brandes School at Tucson. Raphael Brandes, director of the Brandes School, who was present at the meeting, is national president. A chapter is being organized in New York.

The work and experience of Brandes School has been primarily with children affected by asthmatic and other allergic problem and rheumatic fever. Most of the youngsters, who have had a stay of a year or two, have been able to return to their families sufficiently improved to resume a full normal and healthy existence, as a result of the climate of Tucson and the Brandes School.

By the time your baby is 30 months old he will have acquired most, if not all, of his first set of teeth. These 20 teeth are mighty precious possessions and should be protected by frequent brushings and regular visits to the dentist. Failure to take care of these foundation teeth may result in crooked, irregular permanent teeth and endless dental troubles in later years.



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Toronto Births

Born, to Mr. and Mrs. Irving Chapley (nee Norma Levinson), 61 Harrison Avenue, on May 20, at Toronto General Hospital, a son, David Allan; grandson of Mr. and Mrs. Charles Levinson 22 Bellevue Avenue; and of Jack Chapley and Mrs. Sarah Chapley. Mr. and Mrs. Murray Weisbrod, 795 Euclid Avenue, uncle and aunt, are the godparents. Charles Levinson, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. N. Kaufman (nee Thelma Aarons), 1560 Bathurst Street, on June 11, at Toronto General Hospital, a son, Michael David; grandson of Mr. and Mrs. N. Aarons, 169 Montrose Avenue; and of Mrs. R. Kaufman, 290 Major Street. The godparents are Mr. and Mrs. B. Kaufman, Richview Avenue, uncle and aunt.

Born, to Dr. and Mrs. H. Snitman (nee Sylvia Rubel), 368 Winnett Avenue, on June 5, at Women's College Hospital, a daughter, Merle Rhona, sister of Fern; granddaughter of Mr. and Mrs. H. Snitman, Lauder Avenue; and of Mr. and Mrs. M. Rubel, Winnett Avenue.

Born, to Mr. and Mrs. Al. Ginsberg (nee Harriet Snitzer), 74 Whitmore Avenue, on June 12, at Mount Sinai Hospital, a son, Stephen Barry, brother of Sandra, Robert, and Linda; grandson of Mr. and Mrs. D. Ginsberg, 8 Coolmine Road; and of S. Snitzer, Barton Avenue. The godparents are Mr. and Mrs. B. Ginsberg, 19 Hillmount Road, uncle and aunt.

Born, to Mr. and Mrs. David Goldmintz (nee Sarah Cohen), 146 Dundas Street West, on June 8, at Toronto General Hospital, a daughter, Gayle Rochelle; granddaughter of Mr. and Mrs. M. Cohen, 146 Dundas Street West; and of Mr. and Mrs. M. Goldmintz, 711 Euclid Avenue.

Born, to Mr. and Mrs. Leon Sian (nee Isabel Margolian), 78 Burnaby Boulevard, on June 6, at Toronto General Hospital, a daughter, Ellen Hilary, sister of Johnny; granddaughter of Mr. and Mrs. Harry Margolian, of Yarmouth, N. S.; and of Mrs. J. Sian, Dovercourt Road.

Born, to Mr. and Mrs. Gerald Olch (nee Shirley Bellinger), 1550 Bathurst Street, on June 18, at Mount Sinai Hospital, a daughter, Francine; granddaughter of Mr. and Mrs. H. Bellinger, 79 McCaul Street; and of Mr. and Mrs. A. Olch, 42 Heydon Park Road.

Born, to Mr. and Mrs. William Greenspoon (nee Ruth Finkelstein), 118 Grace Street, on June 17, at Mount Sinai Hospital, a daughter, Elaine; granddaughter of Mrs. G. Finkelstein, 118 Grace Street; and of Mr. and Mrs. S. Greenspoon, 192 Augusta Avenue.

Born, to Mr. and Mrs. Murray L. Taube (nee Corinne Cole), 5 Claxton Boulevard, on June 15, at Toronto General Hospital, a son, Gary Steven; grandson of Mr. and Mrs. Alexander Cole, 472 Spadina Road; and of Mr. and Mrs. Joseph Taube, 469 Lytton Boulevard.

Born, to Mr. and Mrs. A. Organ (nee Annette Goldstein), 622 Lonsdale Road, on June 7, at Toronto General Hospital, a daughter, Elizabeth Carol; granddaughter of Mr. and Mrs. J. Organ, 622 Lonsdale Road; and of Mr. and Mrs. M. Goldstein, 75 Lyndhurst Avenue.

Born, to Mr. and Mrs. Carl J. Herman (nee Pauline Goldenberg), 518 Palmerston Boulevard, on June 11, at Toronto General Hospital, a son, Robert Joshua, brother of Teddy; grandson of Mr. and Mrs. I. Goldenberg, of Owen Sound; and of Mrs. Eva Herman, Crawford Street.

Born, to Mr. and Mrs. Samuel J. Izenberg (nee Eileen Aaron), 207 Montrose Avenue, on June 14, at Women's College Hospital, a son, Howard Robert; grandson of Mr. and Mrs. M. Izenberg, 207 Montrose Avenue; and of Mr. and Mrs. H. Aaron, 453 Euclid Avenue. The godparents are Harry Aaron, grandfather, and Miss Rose Izenberg, aunt.

Born, to Mr. and Mrs. Harry Gorman (nee Sara Suckonic), 163 Fairholme Avenue, on June 18, at Toronto General Hospital, a son, Earl Steven; grandson of Mr. and Mrs. M. Turner, 118 Clinton Street.

Born, to Mr. and Mrs. Julius Goodman (nee Annette Rich), 55 Camberwell Avenue, on June 6, at Mount Sinai Hospital, a son, Frederick (Ricky) Barry; grandson of Mr. and Mrs. H. Rich, 288 Westmount Avenue; and of Mr. and Mrs. Jack Goodman, 91 Willcocks Street; great-grandson of Mr. and Mrs. P. Steinberg, 89 Cameron Street.

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three-quarters cup oil, mixed with one tablespoon shortening
one and one-quarter cup sugar
five eggs
three cups flour
small jar of maraschino cherries
three-quarters cup grated carrots
one cup raisins
one cup nuts
one teaspoon baking powder
one level teaspoon baking soda
one-half lemon, grated

Mix eggs and sugar. Add oil and shortening. Then add grated lemon, cherries cut up, nuts, carrots; and then raisins, which have been heated with one cup of water, until boiling. Sift flour, soda and baking powder, and add to mixture. Pour in a greased and floured cake-tin, and bake in a 350 degree oven for one hour.

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LAMB STEW

one shoulder of lamb (about three pounds)
two teaspoons cinnamon
one teaspoon salt
pepper
one large clove garlic
one large tin green string beans
one large tin tomatoes

Remove all excess fat and cut meat in pieces. Render a few of the pieces of fat in a deep pan and place meat on top; then sprinkle it with cinnamon, add chopped garlic, salt and pepper. When meat is nicely browned, add large can of tomatoes, green string beans, and enough water to cover meat. Cook until tender, about one hour to one hour and a half. Serve in nest of boiled rice.

Boiled Rice

two cups washed rice
one teaspoon salt
eight cups of water

Boil rice, water, and salt, and do not stir, but occasionally shake pan so kernels do not stick to bottom of pot, until after mixture has begun to cook, then stir gently. Boil for about fifteen minutes; then place in strainer and run hot water through it to separate kernels. Place in open oven or back of stove, where it will swell and not burn, just before serving stew. Serve a large spoon full on each plate, press hole in the centre, and fill with the stew.

Mrs. Joseph Bernstein,
982 Pape Avenue, Toronto.

★

Sabbath Candles will be kindled on
Friday, July 7, at 8.14 p.m., D. S. T.
Friday, July 14, at 8.11 p.m., D. S. T.

PLAN INTERNATIONAL SEMINAR IN ISRAEL

Preparations are under way for an annual international seminar of academic and political leaders to be conducted by the Katznelson Institute of Social and Political Science in Israel. According to this plan educators, newspaper men, economists, clergymen and sociologists of all faiths and nationalities are to meet with Israeli scholars and leaders for an exchange of ideas and experiences with a view toward better understanding between the various countries and beliefs.

Dr. Carl Hermann Voss, chairman of the executive council, American Christian Palestine Committee, said in welcoming the proposals: "For centuries we have treasured the wisdom which came from the Judean hills, the font of Judaic-Christian-humanist ethos."

The first seminar will take place during the summer of 1951. Meanwhile, more than one hundred American students and teachers will attend a workshop this summer at the Katznelson Institute in Israel, organized by New York University under the direction of Dr. Abraham I. Katsh, professor of education. The course, which consists of lectures, field trips and guest addresses by leading Israeli educators and officials, covers the life, history, geography and culture of the new state.

The course, for which regular academic credits are offered by N. Y. U., is open to students from all universities. Last year, the first time the project was undertaken, about seventy students and professors from more than twenty American institutions participated.

Aaron Horowitz, dean of the foreign studies department of the Katznelson Institute who is in the United States to organize both this year's workshop and next summer's first seminar, said he "found a profound interest in a cultural 'give and take' process between Israel and America which will undoubtedly serve to strengthen democracy and the free world."

David Ben-Gurion, Prime Minister of Israel, is chairman of the board of directors of the institute.

Once again here is a reminder that sunburn is a real burn. Take the sun in easy doses. Also, use of certain carefully chosen lotions, applied before going into the sun, will result in tanning instead of burning.

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• MONTREAL MEETINGS •

● HEBREW CONSUMPTIVE Aid Association: The Russian Polish Ladies Auxiliary donated $110 to this organization, proceeds of a cash money shower. Conveners were: Mrs. H. Zrill, president; Mesdames M. Andes, H. Schneider, J. Issen, M. Lumber, Y. Fein.

● PIONEER WOMEN'S Organization summer project, in celebration of its twenty-fifth jubilee, chairmanship of Mrs. H. M. Caiserman, will aid new children's agricultural school in Israel. Silver jubilee scrolls, which will perpetuate the names of donors have been distributed to members, and will be bound and displayed in Israel. The culmination of the project will take place on October 18, at the Y.M.-Y.W.H.A. Snowdon Building Auditorium.

● SPANISH and PORTUGUESE Synagogue, Dr. Solomon Frank, Rabbi: Services, Friday, July 7, at 8.15 p.m., Saturday, at 9; sermon, "Again, Take The Sum".

● BETH JACOB SCHOOL: Sarah Etcovitch Chapter was formed, as the first chapter; and its executive is: Mrs. Sadie Cohen, president; Mesdames Samuel Miller, Harry Mazer. This group will meet every second Thursday, beginning in the fall. Mrs. Cohen, DO. 8302, will take the names of prospective members, who, by joining the chapter, will aid the school. In conjunction with the Agudas Israel, through Mrs. Jul. Pfeiffer, and Mrs. Kate Jaslow, of the Auxiliary of the School, raffle tickets were sold, the drawing to be held in the fall, date to be announced. The school is open for enrollment of children over three years of age, who have both parents working during the summer. For information, call Mrs. Jaslow, at the School, TA. 1032. Mrs. P. Noble, EX. 1087, is advisory chairman of the chapter. Any group of young women desiring to form other chapters, will receive assistance from her.

● Y.M.H.A.-Y.W.H.A.: An eight-week Urban Camp in the new Snowdon Building, at 5500 Westbury Avenue, is open in addition to the usual summer program for children at the Sir Mortimer B. Davis Building, at 265 Mount Royal Avenue West. There will be three periods, the first to run from July 3 to July 21. A staff of thirty counsellors, college-trained and experienced, has been selected. The program will be co-ordinated by Arthur Rotman with Ralph Garber in charge of the Mount Royal program and Karl Dansky in charge of the Snowdon program. For daily swimming and instruction in the 'Y' swimming pools, expert life guards will be in constant attendance under the supervision of M. M. Bruker, director of health, and physical education. Activities will include sports, picnics, arts and crafts, dramatics and music, with special emphasis on cultural activities of the United Nations will be featured. Parents meetings have been arranged for and a film on summer diet will be shown. Association president is J. Rubin; Moe Seidman is chairman of the education committee; Victor Michaels, chairman of Junior and Juvenile activities. Information at the education office, FL. 8422, or EX. 6551.

● HEBREW LADIES Sick Benefit Association: At the closing banquet at Chevra Shass Synagogue, Mrs. D. Boyer, president, was chairman. One hundred and twenty-five members and friends were present, for dinner, dancing, and movies. Seated at the head table with Mrs. Boyer, were: Mrs. N. Plotkin, honorary president; Mrs. I. Rosenberg, past president; Mesdames J. Turowetz, R. Dolman, B. Ruthen, J. Hoffer, members of the executive; honorary members, J. Hoffer, M. Melnick. D. S. Tschertok, at the head-table, was present on a visit from Israel; and as co-ordinator of the United Israel Appeal, received from the Association their annual gift donation to the Appeal, $1,000. With him was H. Ginsberg, commentator. Both spoke on the present situation in Israel. Get-well wishes were extended to ill members. A telegram was received from Mr. and Mrs. Z. Flomen, who are visiting in California; Mrs. Flomen is the sick committee chairman. Elected to fill her position temporarily were Mrs. M. Moses, BE. 7090; Mrs. P. Dworkin, CA. 2387. Mrs. R. Dolman was elected to be in charge of the souvenir program book for the dance on November 4, at Bnai Jacob Synagogue, to aid Israel, and Iraqian and European refugees, of which the conveners are Mrs. M. Plotkin, LA. 7852; Mrs. R. Silverman, TA. 8918. Birthday greetings were extended to Barry David Marcovitch, aged one year, son of Mr. and Mrs. Saul Marcovitch, Van Horne Avenue; to Morris Hoffer, husband of Mrs. Ann Beck Hoffer, Park Avenue; Bernard Turowetz, aged twenty-one, and Allan Turowetz, aged two, sons of Mr. and Mrs. Jack Turowetz, Bagg Avenue; Mortimer Yehuda Dolman, aged twelve, son of Mr. and Mrs. H. Dolman, Drolet Street, brother of Eileen Sarah, and grandson of Mrs. M. W. Schwartz, Girouard Avenue; and to Mort. Plotkin, aged thirteen, son of Mrs. N. Plotkin, Colonial Avenue, and brother of Mrs. R. Dick. Wedding anniversary congratulations were extended to: Mr. and Mrs. Hyman Skolnick; Mr. and Mrs. I. Cohen, Maplewood Avenue; Mr. and Mrs. I. Wechsler, de l'Epee Avenue; Mr. and Mrs. I. Satenstein, Querbes Avenue; Mr. and Mrs. J. Reisler, Henri Julien Street; Mr. and Mrs. W. Sossner, Henri Julien Street; and to Mr. and Mrs. B. Gotlieb, Esplanade Avenue, who celebrated their forty-third anniversary. Mrs. N. Plotkin, honorary president, pinned a badge on Mrs. G. Wiltzer, on behalf of the organization, honoring her by naming her an "honorary board member". Partial list of additional subscriptions to the souvenir program book is: Mrs. M. Moses, $2; Mrs. G. Dankner, $30; Modern Refrigeration Company, $10; Joseph Cozloff, $5; Jack Dubin, $2; M. Pinchuck, $1; David Ptack, $2; and it was reported also that the rummage sale gained a net profit of $80. Entertainers were: Ben. Ettenberg, pianist; M. Magid, violinist; Mrs. M. Reisler gave sketches; and movies, through the Zionist Organization, were shown at the closing banquet. Mesdames D. Boyer, J. Turowetz, J. Hoffer, R. Silverman, M. Plotkin, B. Gotlieb, M. Mabo, J. Snitzer, B. Reisler, A. Skolnik, M. Schwartz, B. Sibales, R. Cohen, G. Dankner, M. Pinchuck, M. Lokai, M. Melnick, G. Frishling, S. Gotfrit, I. Shmiro, B. Farovitch, R. Polonoff, E. Meyerovitch, were hostesses. Mrs. I. Singerman won the raffle, and made a donation. $222.24 was received for the evening. Mrs. D. Boyer thanked the hostesses, and adjourned the meeting until September. All summer business is in charge of Mrs. R. Dolman, LA. 6061.

● HADASSAH will award two Israeli study scholarships to candidates from Junior Hadassah, for a year's intensive study and training in Israel, including six months to be spent in practical work in agricultural settlements and various institutions. Applications for the scholarship, which is open to members of the ages 18 to 25, must be sent to the Hadassah Scholarship Committee, 2025 University Street, before September 15. It is hoped that the first two successful candidates will go to Israel towards the latter part of November. The candidates will be expected to give two years service in Canada in the Hadassah Organization of Canada on their return. Another shipment of clothing for the children's Youth Aliyah centres in France is the result of a shower at Zionist Headquarters, under the chairmanship of Mrs. J. H. Quastel. Assisting her were: Mesdames L. Miller, S. Policoff, K. R. May, J. Schecter, S. Oberman, Miriam Miller, Wm. Aronoff, M. Lebovsky, M. Cooperberg, A. Slavousai, I. Kursbatt, A. Grill, I. Kasitsky.

● ZIONIST ORDER RABONIM: Geulah Lodge elected M. I. Mendelsohn, principal of Adath Israel Hebrew School, as president. He is a past president. Others are: S. S. Gordon, national president of Keren Hatarbuth; Wolf Bialik, Michael Dwire, M. Risaman, Dr. Michael Ratner, B. A. Machlovitch, N. Friedman, B. L. Cohen. Maccabean Lodge re-elected its president, Harry Rothman. Other officers are: Julius E. Weiser, Jack Rudick, Sidney Sherman, I. J. Wainer, Alex Wiseberg, Nathan Veinish, Mendel Lecker, Sidney Greenberg, Ben. Rubenstein, Ralph Grossman, A. Bozerman, S. H. Rolbin, Samuel Cooper. Menorah Lodge president, Ben. M. Lipsey, was unanimously elected. Others are: I. Bucovetsky, I. Barrack, Saul Carolin, B. L. Louis, M. Nirenberg, Samuel Jacobson, Samuel J. Berlind. A. A. Levin Lodge will elect its officers in September. Ussishkin Lodge, Halifax, N. S., met recently elected Aaron D. Solomon as president; others, Sol. Offman, Hy. Borshy, Samuel Glube, Jack Stein, Louis Stern, Alex Shane, Eli Zebberman, Jack Minta, Samuel Ottman, Alex Rafuse, Henry Offman, Nathan Green, Barney Rotz.

The Revolution In Jewish Life Demands Elite Leadership For Youth

BY G. SARON, OF JOHANNESBURG, GENERAL SECRETARY OF THE SOUTH AFRICAN JEWISH BOARD OF DEPUTIES

Our own generation—indeed, the last ten years—have produced a complete revolution in the situation of world Jewry. Ten years ago there were strong cohesive communities in Poland, Lithuania, and the other countries of Eastern Europe, still regarded as a reservoir of population and of cultural stimulus to the more assimilated Jews of Western Europe and America, and also to the Yishuv in Palestine.

To-day these great reservoirs of European Jewry are no more; the surviving Jews behind the Iron Curtain are largely cut off from the rest of world Jewry, and the centre of gravity in terms of population, has moved to the English-speaking world. A new planet, however, has risen above the horizon, an independent Jewish State in Israel, born out of the Jewish will to survive and out of the travail of these catastrophic years, bringing new hope and opening up new vistas for the Jewish people.

It is in this profoundly changed world scene that the Jewish people must now work out its destiny. We necessarily grope our way, for the recent changes are too revolutionary and too near to us, and the future holds many unknown factors. Yet we cannot wait while history works to its own inscrutable ends. We must live and plan now, and so, however cautiously and tentatively, we have to try and picture to ourselves the course which Jewish destiny may take and the role which we ourselves shall play.

Consider how we in this country can ensure the survival here of a Jewish community living a satisfying Jewish life and forming a strong link in the chain of world Jewry. For what in the last resort, is the real meaning of all the problems which we have discussed, the fight to preserve our freedom as citizens, methods to organise the community more effectively, to bring system into its fund-raising efforts, to improve Jewish education and culture—what are all these but aspects of the aspiration to survive creatively as Jews in South Africa, and to play our role worthily as an integral part of the Jewish people?

It may appear paradoxical that one should raise the question of Jewish survival at this time, when the State of Israel has brought new enthusiasm and hope into Jewish life, but this bright fact must not obscure the many dark aspects of the contemporary Jewish scene. I have personally been very much impressed by the refrain which continually recurs in responsible Jewish newspapers in America today: Can American Jewry survive? Will it survive? And let us not forget that this discussion relates to a large segment of the whole Jewish people, close on five million Jews. I believe that this situation is not peculiar to America. In various forms it has its counterpart in most Golah communities.

Why is the question being posed to-day? The answer is, I think, that since 1933 — since the beginnings of the Hitler persecution and all that followed it; the holocaust in Europe, the tragedy of the D.P.'s, the struggle in Palestine — now for the first time the Jewish people has a little respite. There are still many problems on our hands, but we are not so oppressively conscious of emergencies and are able to ponder over the deeper forces at work; and as we ponder these we cannot escape a sense of anxiety.

What causes this anxiety regarding the prospect of survival outside of Israel? The answer, in brief, is the assimilatory movement which began a century ago with Jewish emancipation and made such rapid strides in the Western countries, weaking the hold of religion, diluting our cultural heritage and sometimes leading to complete disintegration and assimilation of Jewish life. This assimilatory process was partially arrested in recent decades by a number of factors; but now people are sensing that these factors of Jewish survival no longer exist, and they are consequently troubled. There were three main factors which retarded the assimilatory process and held Jews together.

First, the existence of vast compact masses of unemancipated Jews in Eastern Europe, where in spite of the confining Pale, they were free and creative as Jews. Secondly, there were the anti-Semitic movements from the end of the last century, onward, culminating in the frightfulness of Belsen and Auschwitz. The third and main factor was, of course, the Zionist movement which, if such metaphysical terms are permissible, was the expression of the "will-to-survive" of the Jewish people when faced by the great crisis of assimilation and anti-Semitism.

There were, of course, additional forces — the religious forces making for survival, Jewish education, and so on — yet the main ones were the three enumerated.

These three factors of Jewish survival in the 19th and 20th centuries virtually no longer exist. East European Jewry is pitifully decimated to a few hundred thousand (for those in the Soviet Union constitute a unique problem). The survivalist factor of tragedies can, we hope, be discounted for a long time. The Zionist movement, however important its new functions may be yet, has lost its Messianic qualities. The dream has come true. "Next year in Jerusalem," as Prinz says, now means a telephone call to a travel agent. It means ticket and visa.

In this new situation Jewish survival in Golah cannot be taken for granted. Fund-raising campaigns, even when motivated by the highest idealism and devotion, are not a substitute for Jewishness, nor is the negative force of anti-Semitism sufficient to bind Jews together, when positive forces are absent. Will the existence of Israel and the new form which Zionism will assume in the future in themselves guarantee Jewish survival outside of Israel?

That is the question that brings uneasiness to Jews for whom both Zion and Golah are dear, who wish to see a creative Jewish people both in Israel and the Golah and who cherish the hope that "the Law would come forth from Zion" again in the Ahad Ha'am sense, namely, "that the Jewish homeland will become a spiritual centre radiating new inspiration and new idealism to the Jewish communities scattered throughout the world.

No words of mine can express how much the Zionist movement, the Yishuv in Israel and now the Jewish State, have already meant to Jews everywhere, in giving them new courage, new morale and heightened national consciousness; in imbuing the scattered remnants of our people with a sense of unity; in giving new significance to old customs and folk ways; in enriching our culture and converting Judaism from a cult which looked largely to the past, into a great historic movement with a present and a future, as well as a past; in giving us a new history, not a lamentation but an epic of creation.

Yet the achievements of Zionism and of Israel to date are not necessarily a *guarantee* that these same influences will continue in the future. They will continue only if both Golah and Israel *will* it; if the determination to survive which marked Judaism hitherto continues unabated; and if—Jewries' *chutz la-aretz* succeeds in evolving a way of life which combines Jewishness with complete integration in the national and cultural pattern of the countries in which Jews are citizens.

But these are very big "if's." Even at this stage, therefore, when much of our time and money must continue to be given in order to enable Israel to cope with the grim realities of inflation and shortages and the innumerable problems connected with the resettlement of the newcomers, it is not too early to ponder deeply on these basic questions of future relations between Israel and Golah. For the patterns of thought and behaviour which are moulded during the next few years may have an important, perhaps even a decisive, bearing upon the future relations of Israel and the communities of *chutz la-aretz*.

Of one thing I am convinced, a fruitful reciprocal relationship between them will not come *automatically* and of itself. It will be the result of hard thinking, intelligent planning and hard work — together with that element of luck or chance which the Greeks knew, always plays its part in human affairs.

In the first place, it must be accepted as an axiom that whatever pattern of Jewish survival is evolved *chutz-la-aretz*, Jewish communities will continue to live as integral elements of their respective countries.

The Jewish people aspires towards a total national redemption, which means a virile independent Jewish centre in Israel, *together* with healthy Jewish communities elsewhere. This I have always understood to be the accepted goal of Zionist ideology: It does not *negate* the Golah but conceives of the national homeland and of the Golah as interdependent, affirming that the one cannot exist without the other, that Israel cannot survive economically and possibly even politically or culturally, without a hinterland; and that the Golah cannot survive without the new status and the spiritual and cultural influences which the national homeland will bring to it.

This conception of over-all strategy, if genuinely accepted, involves very practical consequences. It means that Jewish communities everywhere will have to learn to strike a balance between their responsibilities to Israel and their responsibilities to themselves. It means that while long-distance building of Eretz Israel is no less important than building it on the spot, it cannot serve as a substitute for living a Jewish life wherever communities exist.

It means that the Zionist movement must in practice reject any negative attitudes concerning the future of Jewish life outside Israel. It means that the difficulties inherent in the problem of survival in the Golah are not an excuse

(Continued on Page Fourteen)

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Social Notes — Toronto

(Additional Toronto News on Pages Six and Ten)

Mr. and Mrs. M. A. Levy and son, Robert, Coulson Avenue, are spending several weeks at New Moon Lodge, Muskoka.

Mr. and Mrs. L. Mintz, 38 Rosebury Road, had visiting with them for several weeks Mrs. W. Berlin and Mrs. M. Bragman, of Detroit, Mich.

Mr. and Mrs. Morris Davidson, formerly of 589 Gladstone Avenue, have taken up residence at their new home, 824 Briarhill Avenue.

Mrs. A. Schwartz and children, Donald and Fern, 306 Rushton Road, are at Jackson's Point for the Summer.

Mrs. I. Freedman, Gloucester Grove, is spending several days in Belle Ewart.

Mrs. Jack Markus, Everden Road, is spending several days in Belle Ewart.

Miss Marion Jacobson, daughter of Mr. and Mrs. A. C. Jacobson, Robina Avenue, is spending the summer at Camp Winnebagoe, Muskoka.

Mr. and Mrs. M. A. Ducoffe, Avenue Road, are at Carlsbad Springs, Carlsbad, Ont.

Mr. and Mrs. A. Schwartz and family, 306 Rushton Road, are spending the summer at Jackson's Point.

Mr. and Mrs. Saul Salutin and sons, Richard and Lorne, Montrose Avenue, are spending the summer at Sparrow Lake.

Mr. and Mrs. David Sugar and son, Howard, 21 Aldburn Road, spent several days at the Gateway Hotel, in Gravenhurst, Muskoka.

Mr. and Mrs. L. A. Maldaver, Dunvegan Road, had visiting with them for several days, Mrs. Jack Sherwin, of Las Vegas, Nevada.

Mr. and Mrs. L. Hertzman and family, Lyndhurst Avenue, are spending the summer at their home in Roche's Point.

Mrs. J. Dick, Ava Crescent, is spending the summer at Roche's Point.

Mrs. B. Bregman, Bathurst Street, has returned from New York, where she visited her son, Morton Bregman, for several weeks.

Mr. and Mrs. F. Oberman and children, Helen and Harold, formerly of 746 Manning Avenue, have taken up residence at 9 Northcliffe Boulevard.

Dr. and Mrs. Maier Belen (nee Molly Peters), of Detroit, Mich., were here for several days visiting with her parents, Reverend and Mrs. S. Petegorsky, Euclid Avenue.

Mr. and Mrs. D. Rosenberg and family, formerly of 415 Dundas Street West, have taken up residence at their new home, 197 Pendrith Street.

Mr. and Mrs. A. Richmond and children, Ted, Paul, Edmond, and Toba, 738 Manning Avenue, are spending the summer at their cottage at Lake Simcoe.

Mr. and Mrs. A. Rappaport and daughter, Reva, 645 Shaw Street, are spending the summer in Crystal Beach.

Mr. and Mrs. H. Kozak, of Bronx, N.Y., are spending several weeks with her mother, Mrs. C. Hillman; her brother-in-law and sister, Mr. and Mrs. A. Nisker, 5 Vermont Avenue; and other relatives and friends.

Gary Neinstein, son of Mr. and Mrs. R. Neinstein, 16 Carling Avenue, is spending the summer at camp at Eldorado Park.

Out-of-town guests at the marriage of Miss Elva Miller, daughter of Mr. and Mrs. S. Miller, Ulster Street, to Martin Strom, son of Mr. and Mrs. L. Strom, Shaw Street, were: Mr. and Mrs. S. Shulman, Mrs. A. Katctin and son Jerry, of Brooklyn, N.Y.; Mr. and Mrs. S. Shulman and son, Jerry, of Detroit, Mich.; Mr. and Mrs. D. Rockmaker, of Dallas, Texas; Meyer Elkas and children, Howard and Margaret, of Trenton, Mich.; and Harry Shulman, of Detroit, Mich.

Mr. and Mrs. J. Cooper and daughter, Myrna, Pendrith Street, are spending the summer at Baysville, Muskoka.

Mrs M Goldman, 397 Spadina Avenue, is spending several weeks on vacation in Pontypool.

Mrs. W. Levey and daughters, Marilyn and Barbara, 1075 Bloor Street West, are spending the summer at Killarney Beach.

Nathan Abrams, of Montreal, Que., will take up residence with his brother-in-law and sister, Mr. and Mrs. H. Lapidus, 26 Robert Street.

Mrs. A. Bonza, 245½ Markham Street, has visiting her for several weeks, Mr. and Mrs. F. Cornfield, of New York.

Mrs. R. Kirsch and daughters, Elaine and Sharon, 449 Grace Street, are spending the summer at Crystal Beach.

Mr. and Mrs. J. Keshen and children, Gloria and Marvin, 24 Page Street, are spending the summer at their cottage in Crystal Beach.

Sanford World, son of Mr. and Mrs. Charles World, 26 Bloor Street East, was called to the bar in convocation ceremonies held at Osgoode Hall.

Mr. and Mrs. M. Zulauf and son, Melvin, Wellesley Street, had visiting them for several days, Mr. and Mrs. S. Ehrlich, of Montreal, Que., Mrs. Zulauf's brother and sister-in-law.

Mrs. G. Wiskin and daughter, Helena May, 55 Henry Street, are spending the summer at Wasaga Beach.

Rabbi Nathan Burstyn, of Bridgeport, Conn., is visiting his parents, Mr. and Mrs. R. Burstyn, 403 Markham Street; his brother, Bernard, 403 Markham Street; and his brother and sister-in-law, Mr. and Mrs. Joseph Burstyn and family, 573 Bathurst Street.

Mr. and Mrs. J. Shapiro, of Los Angeles, Calif., returned home after a month's visit with Mr. and Mrs. S. Greisman, 583 Euclid Avenue.

Miss Dena Lewis, of Montreal, Que., spent several days here.

Mr. and Mrs. D. Hersh and sons, Harvey, Stanley, and Mendel, 312 Robert Street, are spending the summer at their cottage in Pontypool.

Mrs. H. Izen and son, Steven, 341 Clinton Street, are spending the summer in Orillia.

Miss Frances Goldberg, formerly of Toronto, now of New York, was here for several days.

Mr. and Mrs. J. Cohen and son, Harold, Shaw Street, spent several weeks visiting their son and daughter-in-law, Dr. and Mrs. Irving Cohen, and son, Melvyn, of Indianapolis, Indiana.

Mrs. J. Levine and children, Judy and Arthur, 1065a Bloor Street West, are spending the summer at their cottage in Belle Ewart.

Dr. and Mrs. K. Belen and son, Jack, of Detroit, Mich., spent several days with Reverend and Mrs. S. Petegorsky, Euclid Avenue.

Mr. and Mrs. J. Cooper, 184 Pendrith Street, entertained at dinner and open house in honour of Mr. and Mrs. L. Sherwin and daughter, Susan, of Las Vegas, Nevada.

Mr. and Mrs. A. Rubinoff, Markdale Avenue, entertained in honor of Mr. and Mrs I. Osband, Mr. and Mrs. H. Osband, of Rochester, N.Y.; and Mr. and Mrs. J. Kravetz, of Gouverneur, N. Y.

Mr. and Mrs. Alec Freifeld, Mr. and Mrs. Leon Freifeld, and Mr. and Mrs. Samuel Herman entertained at luncheon for the out-of-town guests that attended the sixtieth wedding anniversary celebration of Mr. and Mrs. Louis Freifeld, 62 Sussex Street.

Mr. and Mrs. A. M. Clavir, 2 Earlscourt Avenue, entertained at the Royal York Hotel supper dance on their wedding anniversary; those present being: Mr. and Mrs. S. L. Frankel, Mr. and Mrs. B. Kobrak, Mr. and Mrs. Jack Oelbaum, and Mr. and Mrs J. Andrews.

Out-of-town guests here for the marriage of Miss Eileen Smikly, daughter of Mr. and Mrs. D. Smikly, 171 Major Street, to Morris Sholem Zaretsky, were: S. Schmukler and daughter, Norman; Mr. and Mrs. Gilbert Schmukler, of Champaign, Ill.; Samuel Smikly, Miss Lola Finklestein, of Detroit, Mich.; Mrs. Paul Baker and daughter, Eileen, of New York; Mrs. F. Rozer and daughter, Cela, of Chicago, Ill.

Mesdames W. Stone, 111 Markham Street; S. Birenbaum, 55 Robert Street; B. Goodman, Vaughan Road; and S. Gross, Grace Street, were hostesses at a luncheon in honour of Miss Sally Wronzberg, daughter of Mr. and Mrs. S. Wronzberg, Major Street, whose marriage to Bernard Dubinsky, son of Mr and Mrs. M. Dubinsky, of London, England takes place on August 6. Miss Wronzberg wore a beige shantung dress, fashioned with sweetheart neckline, cap sleeves, and flared skirt, with corsage of red roses, and matching accessories.

Mr. and Mrs. Louis Freifeld, 62 Sussex Street, celebrated their sixtieth wedding anniversary at Apter Centre, with Reverend A. Steinberg officiating. They have four children, Alec, Leon, Mrs. Irving Dale (Rita); and Harry, of New York; six grandchildren, and two great-grandchildren. Mrs. Freifeld wore a blue lace gown, cut with high neckline, three-quarter-length sleeves, and straight skirt, with a tiara, and also a corsage of red roses. The head table was decorated with white sweetpeas, red roses, and white lighted tapers. Out-of-town guests were: Mrs. R. Simon, Mr. and Mrs. Harry Witt and daughter, Goldie; Mr. and Mrs. Meyer Beer, Mr. and Mrs. Leo Neidelman and daughter, Fern; Mr. and Mrs. J. Burse, Mr. and Mrs. Jack Kramer, all of Chicago, Ill.; Mr. and Mrs. H. Freifeld, and Mrs. S. Shafrin, of New York.

(Resort Advertisements on Pages Four and Seven)

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NOTICE

The telephone numbers for the Toronto office of the Canadian Jewish Review are: ELgin 1436-1437; Elgin 0823.

MARRIAGES

(Additional Toronto Marriages on Page Six)

RUMACK-BRESLOVE

The marriage of Miriam, daughter of Mr. and Mrs. J. Breslove, 40 Brunswick Avenue, to Gerald Rumack, son of Mr. and Mrs. A. Rumack, 230 Markham Street, took place on Sunday, May 28, at Beth Hamidrash Hagadol Synagogue, with Rabbi Reuben Slonim officiating. The bride, given in marriage by her father, wore a white slipper-satin gown. It had a net bertha yoke, outlined in appliqued sunflowers, studded with rhinestones, long pointed sleeves, with appliqued sunflower at the wrist, fitted bodice, and tierred, gathered skirt finishing in a long train. Her full-length tulle illusion veil was held by a cluche of gathered net and satin, and she carried a crescent bouquet of orchids and Pinocchio roses. Mrs. B. L. Lesk, sister of the bride, was matron of honour, in an off-the-shoulder gown of pink marquisette, having small cap sleeves, shirred bodice, and full skirt, with matching half-hat. Miss Sylvia Rumack, sister of the groom, was maid of honour, wearing a lilac-coloured gown, with top of Chantilly lace, with low neckline, and cap sleeves, and full marquisette skirt, with matching half-hat. Each carried a crescent-shaped bouquet of pink and mauve carnations. Misses Thea Lesk and Louise Cohen, were junior bridesmaids, in matching gowns of yellow and green organdy, each designed with high neckline, puffed sleeves, and full tucked skirt, having a large bow in the back and sprays of lilacs for decoration. Each had a matching bonnet, tied with a large bow under the chin, and carried a basket of spring flowers. Dayna Lesk was flower girl, in blue organdy, similar to the gowns of the junior bridesmaids, and she carried a basket of rose petals. Joseph Breslove was best man. The ushers were: B. L. Lesk, M. Schwartz, M. Chusid, M. Glickman, S. Rumack, and S. Sidlofsky. Martin Rumack in a white suit, was ringbearer. The bride's mother wore a gown of cinnamon-coloured tissue faille, having a square neckline, outlined in bronze bugle beading, short sleeves, long green gloves, and straight tunic-effect skirt, with green orchid corsage. The groom's mother wore pale blue tissue faille, with square neckline, short sleeves, matching gloves, and straight skirt, with corsage of mauve orchids. For the trip to New York, the bride wore a mustard-coloured tailored suit, with green accessories, natural straw hat, and corsage of white orchids. They are residing at 40 Brunswick Avenue. Out-of-town guests were: Mr. and Mrs. S. Cohen and daughter, Louise; Mr. and Mrs. M. Ifscher and son, Joel; Mrs. Molly Cohen, M. Cohen, all of New York; Mrs. F. Targan, and Miss Florence Weiss, of Philadelphia, Pa.

SOLURSH-BLUESTEIN

The marriage of Lila Phyllis, daughter of Mr. and Mrs. Hyman Bluestein, of Los Angeles, Cal., to Morris Solursh, son of Mr. and Mrs. A. Solursh, 98 Bellevue Avenue, took place on May 20, at eight o'clock, at Valley Jewish Community Centre in California, with Rabbi Aaron S. Weiss officiating. The bride was given in marriage by her parents. She wore an ankle-length gown of white organdy, fashioned with high neckline, fitted bodice, short sleeves, and full, gathered skirt. A crown of lilies-of-the-valley held her short circular veil and she carried a white Bible, adorned with a white orchid. Miss Barbara Bluestein, sister of the bride, was maid of honour, wearing an aquamarine-blue sheer ankle-length gown, having a round neckline, and full skirt, and carried a bouquet of pink roses. Dr. Coleman Solursh, brother of the groom, was best man. The bride's mother wore a navy-blue dress, with mauve orchid corsage. The groom's mother was in a black dress, with mauve orchid corsage. For the trip to La Jolla, Cal., the bride wore a tan linen suit. The couple are residing in Los Angeles. Out-of-town guests were: Mrs. F. Saguin, of New York, the bride's grandmother; Dr. and Mrs. B. Solursh, of Toronto, Ontario; and Mr. and Mrs. Lester Rosenthal, of Detroit, Mich.

COHEN-DEMIAN

The marriage of Miss Shirley Demian, daughter of Mrs. R. Demian, of Detroit, Mich., to Steve Cohen, of Toronto, took place on Thursday, June 22, at Holy Blossom Temple, with Rabbi Abraham L. Feinberg officiating.

ENGAGEMENTS

Mr. and Mrs. Bernard Geldzueler announce the engagement of their daughter, Phyllis Frances, to Harold Weisfeld, son of Mr. and Mrs. Hyman Weisfeld, the marriage to take place on Sunday, August 27.

Mr. and Mrs. Max Mandel, 21 Forest Ridge Drive, announce the engagement of their daughter, Shirley, to Arthur Geller, son of Mr. and Mrs. Joseph Geller, 264 Queen Street East.

The engagement of Miss Rose Woll, daughter of Mrs. A. Wolkofsky, 380 Roxton Road, and the late H. Wolkofsky, to Louis Laurie, son of Mr. and Mrs. H. W. Laurie, of Ottawa, is announced, the marriage to take place on October 15.

CONGRESS DENOUNCES

(Continued from Page One)

basis for the changes, noted that when the Committee was formed after World War 1, there were 10,000,000 Jews in Eastern and Central Europe and the state of Israel was only a hope.

"Today, thirty-two years later," he continued, "American Jewry finds itself the heir to that Jewish community in Europe which lost 6,000,000 within the last few years. At the same time, it finds itself a primary source of support for the new Jewish state. Under these circumstances, the American Jewish Congress is under obligation to review its relationship to Israel and world Jewry as well as to re-examine its role in the struggle for the democratic way of life of which the United States is the leading protagonist."

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• TORONTO MEETINGS •

• TORONTO JEWISH Old Folks Home Young Ladies Auxiliary closing meeting was at Murray House. Mrs. I. Singer presided. The minutes were read by Mrs. I. Parnes, and B. M. Gottlieb, executive director of the Home, gave a report of the concert in which the following participated: Mesdames A. Rovner, H. Shnier, A. Albert, F. Winter, A. Enrlick, H. Eisen, S. Simon, M. Bolter, J. Abel, M. Goldkind, S. Sherman, B. Goldman, S. Parnes, E. Silverman, who were presented with flowers. The following were extended a vote of thanks: A. Rovner, I. Singer, M. Goldkind, H. Shnier, H. Barkin, D. Brown, M. Handelman, S. Yarmolinsky. Mrs. I. Shendroff was thanked for the Sefer Torah Mantle.

• THE GOOD AGE CLUB picnic is on July 10, at Cedarvale Park, in Pickering. A bus will pick up the picnickers at 44 St. George Street, at 10.30 a.m., and they will bring their lunch. Ice cream and milk will be supplied. The Club, consisting of persons of both sexes over the age of sixty, was organized by the Social Welfare Study Group of the Council of Jewish Women under the leadership of Dr. Reva Gerstein. Mrs. Percy Shulman is the convener. This group saw the need for a recreational program for elderly people, and set up a committee under the chairmanship of Mrs. M. Orenstein. The Club meets from 1 p.m. to 4 p.m. each Monday, for movies, games, sewing, knitting, and refreshments, under the direction of H. Rosenthal, a professional social worker.

• HEBREW WOMEN'S Social Service Convalescent Home closing dinner and installation was at the Mutual Club. The raffle, donated by Mrs. A. Davidson, and drawn by Mrs. B. Wladowsky and Mrs. M. Borshay, was won by Mrs. M. Picov who held ticket number 967.

• NATIONAL COUNCIL of Jewish Women: Mrs. Harold Lorie, national president, reports that a new section has been formed in London, with Mrs. Edward Fox as president. There are now fifteen sections in Canada.

BIRTHS

(Additional Toronto Births on Page Ten)

Born, to Mr. and Mrs. Hyman Lipsey (nee Idlyan Meretsky, formerly of Toronto, Ont.), 1027 Pratt Avenue, Montreal, Que., a son, Murray Leon, brother of Sharon, Carol, and Melvin, on June 15, at the Jewish General Hospital, in Montreal, Que.; grandson of Mr. and Mrs. I. Meretsky, Roxton Road, Toronto; and of S. Lipshitz, Jeanne Mance Street, Montreal, and the late Mrs. Lipshitz, of Montreal. Godparents are Mr. and Mrs. O. Zuker, uncle and aunt, of de l'Epee Avenue, Montreal. E. S. Kahanov, of Esplanade Avenue, Montreal, held the baby during the ceremony.

Born, to Mr. and Mrs. Tommy Urman (nee Edith Rosen), 270 Laughton Avenue, on June 24, at Women's College Hospital, a son, Ronald Howard; grandson of Mr. and Mrs. Jack Rosen, 200 Queen Street East; and of Mr. and Mrs. A. Urman, 189 Brunswick Avenue; great-grandson of Mr. and Mrs. M. Haberman, 120a Bellwoods Avenue.

Born, to Mr. and Mrs. Albert Goldman (nee Sylvia Wagman), 1650 Dathurst Street, on June 24, at Toronto General Hospital, a daughter, Heather Myra; granddaughter of Mrs. H. Goldman, 182 St. Leonard's Avenue; and of Mr. and Mrs. I. Wagman, 25 Walmer Road North; great-granddaughter of Mrs. Annie Goldman, College Street; and of Mrs. Mary Reitapple, 80 Bellevue Avenue.

Born, to Mr. and Mrs. Jack Leneck (nee Helen Mitchell), 424 Euclid Avenue, on April 7, at Toronto General Hospital, a son, Brian Earl, brother of Sharon; grandson of Mrs. Freda Mitchell, 424 Euclid Avenue; and of Samuel Leneck, Markham Street, and the late Mrs. Bella Leneck. The godparents are Mr. and Mrs. Samuel Mandelbaum, 287 Brunswick Avenue. Mr. Leneck, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Irving Shapiro (nee Belle Wenger), 328 Palmerston Boulevard, on June 21, at Toronto General Hospital, a daughter, Sharon Terry, sister of Arnold; granddaughter of Mr. and Mrs. Louis Wenger, Palmerston Boulevard; and of Mr. and Mrs. Louis Shapiro, 672 Spadina Avenue.

Born, to Mr. and Mrs. Murray King (nee Rita Sidenberg), 126 Lippincott Street, on June 25, at Mount Sinai Hospital, a daughter, Janice, sister of Gary; granddaughter of Mrs. Dinah Sidenberg, 126 Lippincott Street; and of Mrs. Polly King, Montrose Avenue.

Born, to Mr. and Mrs. William Edelstein (nee Frances Solomon), 623 Lawrence Avenue West, on June 26, at Toronto General Hospital, a daughter, Lynda Fern; granddaughter of Mr. and Mrs. Meyer Solomon, Montrose Avenue; and of Mr. and Mrs. Robert Edelstein, of Ottawa; great-granddaughter of Mr. and Mrs. L. Schatz; and of J. Solomon, of Montreal, Que.

Born, to Mr. and Mrs. Edward Morrison (nee Phyllis Greenspan), 733 Broadview Avenue, on June 26, at Western Hospital, a son, Ricky Allan, brother of Karen; grandson of Mr. and Mrs. Samuel Greenspan, 22 Forest Ridge Drive.

DEATHS

(Additional Toronto Notices on Page Six)

Louis M. Schwartz, 60 Standish Avenue, aged sixty-four, died on Friday June 30. He is survived by his wife, Mrs. Elizabeth Winrip Schwartz; one son, Alfred C. Schwartz, of Geraldton; four daughters, Mrs. Joseph Rosenfeld (Freda); Mrs. Sidney Burton (Frances); of Port Colbourne; Mrs. Benjamin Levy (Shalemas); Mrs. Ralph Bricker, (Mac), of Victoria, B. C.; and eleven grandchildren; one brother, Jack, of Montreal, Que; three sisters, Mrs. Rose Gatz, Miss Fanny Schwartz, Mrs. John White (Belle). He was a member of Goel Tzedec Synagogue, and of Beth Jacob Synagogue, and first vice-president of Stashover Synagogue. Services were held at Goel Tzedec Synagogue, Rabbi Norman Shapiro officiating. Shiva was at 60 Standish Avenue.

Benjamin Simon, 662 Ossington Avenue, died on May 30, at the age of sixty-seven. He is survived by his wife, Mrs. Ida Sacks Simon; one son, Morris, Ossington Avenue; one daughter, Mrs. P. Corber (Nette), of Montreal, Quebec; three brothers, Harry, Louis and George, of Montreal; three sisters: Mrs. P. Lawn (Anne), and Mrs. M. Stern (Dora), of Montreal; Mrs. A. Budd (Lilly), Palmerston Avenue. He was a member of Pride of Israel Society. Rabbi J. Washer conducted funeral services. Burial was in Roselawn cemetery. Shiva at home.

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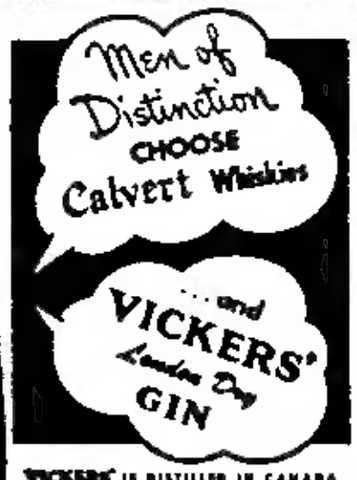

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What Kind And Quality Of Judaism Will There Be?

BY RABBI IRA EISENSTEIN, OF NEW YORK

Since the establishment of the State of Israel, many American Jews have asked: what now? Will Judaism survive in America?

This question was, indeed, asked by thoughtful Jews even before the triumphant climax of the political struggle; today, it is asked more widely, and in a sense more insistently. The sense of the greater immediacy of this question grows out of the realization that, with the State set up, one of the most creative projects in which a people could be called upon to act together had come to an end, leaving a void that is painful and troubling.

For a generation, the question of a Jewish future in this land was put off, pending the solution of more immediate problems, such as the relief and rescue of fellow Jews abroad. Now that the critical issues no longer occupy our whole attention, the chronic ones come to the fore. When a people has problems, and no projects, a new crisis occurs.

Although much remains to be done for and with fellow Jews in Israel, the debate is already in full swing. Those who despair of Jewish life in the *golah* repeat their catalogue of arguments: the economic and social position of Diaspora Jewry is untenable, and the "inevitable" cycle of Jewish rejection and expulsion will be experienced; those who want to save themselves from this tragedy will have either to migrate to Israel, or be assimilated. But a creative, worth-while Judaism is not possible outside the homeland.

On the other side, the arguments run this way: Jews have always had a Diaspora; ever since the first Babylonian exile, there have been more Jews living in *golah* than in Palestine. Some of the greatest works, like the Talmud and the poetry of Halevi have been produced outside Eretz Yisrael. There is no reason why the same pattern cannot be resumed, namely, a strong Judaism within the larger non-Jewish environment.

In addition to the historical analysis, one can also hear the appeal to duty. This is couched sometimes in the language of the Reform movement, which speaks of a "mission"; the Jews must survive in order to be a light unto the nations, and to teach the peoples of the world the truths of ethical monotheism. Finally, there is the assertion of the eternity of Israel, partly blind dogma, partly faulty logic. It says: Israel cannot die. Israel is eternal. And besides, if the Jewish people has survived for four thousand years, under the most difficult and diverse conditions, a special providence is obviously watching over it — and it will continue to live.

It seems to me that it would be more fruitful a discussion if we eliminated dogma, either of the pessimistic or the optimistic type. Generally, dogma is another form of will or desire. Those who say Judaism is doomed probably would be disappointed if Judaism survived; and contrariwise. This does not tell us anything about Judaism and its future; it tells us only about the dogmatist. Looking back at our "prophets," we find that they were neither pessimists nor optimists; they were *contingent* optimists. That is, they said everything would turn out all right *if*, if certain conditions were fulfilled; otherwise the worst would come.

Some such contingent optimism is the one I would propose. It leads me to the conclusion that Judaism will survive in America *if* it is needed, if Jews require Jewish life. If Jews do not experience any needs which the general community cannot satisfy, they will abandon their Judaism. Whether such a circumstance would be good or bad is not the question; the question is: are there personal and genuinely felt needs which indicate that Jews will want to cultivate their Judaism for another generation or two? (Beyond that time, our grandchildren will have to worry.)

I am convinced that such needs exist, and for that reason I believe that there will be an American Judaism in the foreseeable future. What are those needs? (1) The need to organize for the protection of civil rights; (2) the need to organize for educational and recreational purposes; (3) the need to organize for the satisfaction of religious expression. Each of these needs deserves a bit of discussion.

Civil Rights. Even the most optimistic American must realize that the fight for the full program of civil rights has only just begun. The elections which gave Harry Truman the Presidency showed that the people, by and large, want the extension of civil rights. The behavior of Congress shows that there is a serious cultural lag between Congress and the people. Discrimination is still widespread, the efforts to institute FEPC on a national scale have thus far been in vain.

There is no doubt that so long as this struggle continues, the status of all minorities is precarious. There will therefore be little disposition to demobilize the vast organizations devoted to the defense of Jewish rights and of the rights of all minorities. Now it is true that these organizations have not been spectacular in their devotion to what we like to call "positive" Jewish interests; but gradually, a shift is noticeable in some of these organizations toward an interest in inter-cultural education.

Vanguard groups, interpreting American democracy in terms of plural cultures, have carried along with them some of the more progressive defense workers. Intercultural education is bound to add life to Jewish cultural activity. In any event, however, the mere absorption in defense work, as Jews, will keep the Jewish group identifiable. Along with the Negroes, the Puerto Ricans, the Mexicans, in some sections the Catholics, Jewish organizations are certainly going to keep up the fight.

Education and Recreation. I recently visited some people in Westchester. They were young married folks, with small children. They lived in a beautiful section, where some years ago Jews were entirely banned. The comfort they enjoy and the apparent ease of their lives made them seem pretty self-sufficient, certainly not dependent upon the Jewish people. Before long, the conversation got around to Jews, and the next thing I knew they were telling me about the need for "some place" where the children could learn about Judaism, and their history. After a while, they warmed up to the idea of starting a local synagogue and school. I asked a very simple question: "Do Jews mingle much with non-Jews?" The answer was: hardly at all.

I am not prepared to receive this report with whoops of joy. I am not sure that the situation is as it should be. I am speaking solely in terms of needs, and I am certain that these polished and suave people desperately need the kind of education for their children which will reassure their children, and themselves, that they bear an honorable name in the name Jew, that their heritage and family represent something as noble — at least — as those of the neighbor with the snooty look and the bearing of habituated wealth.

The fathers and mothers of the children want their young ones to have a place where they can meet one another. Intermarriage is more common than once it was, but there is still a deep-seated suspicion of the mixed marriage, and a passionate hope that it will not strike home. One might well ask: If Judaism means so little to these people, why are they so fearful that their sons, whom they groom to be amateur little gentiles, may fall in love with a genuine little gentile? The answer, no doubt, is very complicated, and touches upon psychiatry and other matters. But the fear is there, and with it the need.

Religious Expression. This means not only attendance at synagogue on Shabbat and holidays. It means circumcision, bar-mitzvah, confirmation, marriage, funerals, having a temple building that corresponds to the church, having a Jewish representative corresponding to the priest and the minister at good-will meetings. The inescapable fact is that Jews need to have rabbis and synagogues in existence — if not to use them for daily life. The community expects the Jews to have them, and that expectation is enough to guarantee that they will exist.

Religious institutions and functionaries are regarded in this country as marks of respectability in a community. Jews will not risk any doubts about their responsibility. And they will make use of these institutions and individuals at least as often as the Christians do. The very desire on the part of Jews to be like their environment will cause them to support religious activities.

In addition, however, a certain amount of demand will continue to exist for serious religious guidance. So long as the American people delegates the function of providing guidance to religious teachers, Jews will naturally gravitate toward the rabbi. This was most clearly demonstrated in the armed forces during the war. The American government officially recognized what had been unofficially perceived to be the American system; and the chaplaincies were divided among the Catholics, Protestants and Jews.

So long as conditions in America remain pretty much the same, American Jews are going to need their organizations of defense, education, recreation and religion, not to speak of their philanthropies (space did not permit discussion of this.) So long as these needs persist, there will be Jewish life and Jewish institutions.

Whether this life will be creative and exciting, or sterile and dull will depend upon the kind of leaders Jews will select, and in general on the kind of intelligence they bring to bear upon their Judaism. But it seems to me that the question is not: to be or not to be? The question is: what kind and quality of Judaism shall there be?

This article is from The Chalutz.

RELIGION IN SCHOOL

(Continued from Page One)

at religious classes; no compulsion is involved in attending those classes; the school officials do not publicize or promote the released time program, and no public funds are used.

"'Released time programs,'" Justice Di Giovanna held, "have been the subjects of judicial review in many jurisdictions within this country for two and one-half decades." He quoted various court decisions on this matter, and noted:

"When the founding fathers of this country set about their task of adopting an organic law for this new nation, they did not deny the value of religion, but wisely determined that all creeds could live together harmoniously if no creed was given preference. Therefore, in this country there has been developed a formal separation of Church and State, which does not deny the value of any formal religion but is per se a guaranty of freedom of worship.

"Recognition of the value of religious instruction as an educational contribution to the moral development of man began to take shape in this jurisdiction about a quarter of a century ago and has developed into the 'released time program.'"

He said that the petitioners were under a "misconception," that they failed to appreciate that the principle of separation of Church and State "has never meant freedom from religion but rather freedom of religion."

"To permit restraint upon state and local educational agencies which are lawfully authorized to grant released time to our young citizens who wish to take religious instruction would constitute a suppression of this right 'of' religious freedom," Justice Di Giovanna held.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

JULY 7, 1950 VOL. XXXII, No. 40

HOW TOLERANT ARE WE?

BY THE REV. PHILIP COHEN, IN THE LIBERAL JEWISH MONTHLY, OF LONDON, ENGLAND

This is a vital question for all of us to answer fully and frankly today, for all of us, that is, who agree that the grave moral crisis of our age can be met effectively only by a greater sense of unity and solidarity than exists at present among those who honestly profess to stand for the true civilised standards of our time. Do we understand all the tremendous implications the belief in tolerance brings to us, or do we, who decry fanaticism and bigotry in the abstract, either involve ourselves in intolerant dealing with our fellow men or confuse tolerance with a vague sense of broadmindedness or a happy-go-lucky feeling of appeasement to all and sundry?

"Tolerance," says the dictionary, "is a disposition of mind which is inclined to show forbearance to opinions and beliefs which it does not share, or in a line of action in which it does not approve." I would go even further than this. I would say that tolerance implies the acceptance and recognition by everyone who professes it that truth — "the seal of God" — and the real, ultimate objective of all human research, yearning and enquiring, is not the objective of any one individual class, denomination or people.

Each and everyone must be allowed to play his own particular part, in his own particular way, in the furtherance of this great principle of truth and all it represents among men. Everyone will, on the one hand, strive to cultivate the uniqueness which arises from his own particular form of religion, but will, at the same time, accept the fundamental fact that all others, too, possess an element of truth in their conception of religion which they are contributing to the universal needs of human nature.

"So long as he directs his heart to his Father in Heaven," says the Talmud, this is the sole condition, the sole limitation placed on a man's actions and beliefs, and it is to the eternal credit of the Jew that the two most outstanding philosophical exponents of religious tolerance, whose arguments have laid the foundation of the modern attitude of the State towards the religion of its citizens, were two great Jews, Spinoza and Moses Mendelssohn. "Let everyone who does not disturb public happiness," wrote Mendelssohn in *Jerusalem*, "who is obedient to the Civil Government, who acts righteously towards his fellow man, be allowed to speak as he thinks, to pray to God after his own fashion and to seek eternal salvation wherever he thinks he may find it."

And yet, so far as world civilisation is concerned, in general, one cannot but entertain the uneasy feeling that today, in so many cases, the exponents of the great religions of our time cannot remove from their minds the fixed idea that their own particular form and conception of religion is the sole ultimate goal and objective of all true religions, without which salvation is not possible for the human soul. And so far as we Jews are concerned, in particular, we see too the tragedy of intolerance deeply embedded in Anglo-Jewish life today.

But, in addition to outside intolerance, is it not right for the Liberal Jew to search his own heart also with the question, is he honestly prepared to accept the possibility that other forms and representations of Judaism, other ceremonials he does not himself observe, other phases of Jewish practice and belief, he has himself discarded, may possibly, for another Jew, possess a force and strength to help Judaism along in its great task and mission?

May not the attitude of other Jews regarding the effectiveness of Hebrew in the progress of Judaism, regarding the religious possibilities of other aspects of Jewish life, regarding the cultural and religious potentialities of Palestine, also be included in the strivings of the Jew and in the great religious purpose all Jews are intended to serve? There is, too, the Jewish sense of patriotism, sometimes overweighted to the detriment of Jewish loyalties and affections, which makes the person's attitude of "my country right or wrong" breed a feeling of intolerance towards those who maintain, in addition, a normal and healthy Jewish religious life.

All this eagerness for tolerance, as said at the beginning, must not, on the other hand, produce a confused sense of broadmindedness, the idea that in the effort to be tolerant, one should be prepared to sacrifice all one's own religious principles and convictions. "Tolerance," wrote Gilbert Chesterton, "is the virtue of people who do not believe anything." The crux of the matter is how much do we know about what we profess to believe, or not to believe, how much have we studied those great religious ideals we cherish, how much have we done to ensure a better understanding of their value and truth, a strengthening conviction of their permanence and richness, a sense of pride and exhilaration that they are ours to contribute to the universal order of things?

Then, and then only, shall we be most effectively qualified to stand side by side with the rest of mankind who yearn for the coming of God's Kingdom on earth, even as we do, and be able to contribute our fragmentary portion of the truth to theirs, which, finally pieced together into the whole truth, will bring real justice, real peace and a real sense of the brotherhood of man on earth.

THE REVOLUTION IN JEWISH LIFE

(Continued from Page Eleven)

for evading those problems on the argument that we are helpless to find a solution.

It means that Zionism must function with the recognition that it is the democratic hope of the world for all peoples and creeds to have freedom to express themselves in terms of their own needs and interests, regardless of their address. As Kaplan says, "Only as we assume the responsibility for having Judaism live wherever Jews are allowed to live, are we likely to succeed in any of our Jewish undertakings."

If that is to be the basis of our over-all strategy — that the Golah will needs Israel and Israel will need the Golah — it will have to be shared by both sides. In the Golah, it will have to express itself in educational and cultural patterns adopted to meet our responsibilities both to Israel and to ourselves. In Israel, too, there is a task — somewhat neglected hitherto possibly because of the constant struggle to build and to survive — of developing a correct attitude towards the Golah. A negative attitude to Golah is not an uncommon feature in the thinking of Israelis to-day.

It is apparent, therefore, that the correct mentality will have to be created both in the Golah and in Israel and that their mutual interaction will have to be a continuous two-way process. I do not need to enumerate the many ways in which this can take place: some will come readily to mind and others will develop with time. However, it is important not to under-estimate the difficulties which are likely to arise in forging lasting and satisfactory cultural and spiritual bonds between Israel and Golah.

The fear has been expressed that because of linguistic barriers, the Jewish world might even be split in two: Hebrew-speaking Israel and a many-tongued Golah. This is no an evident impossibility. Unless the Golah will have direct access to the thought and culture of Israel in it original language, it will manifestly be very much poorer.

Yet realistically considered, we must have doubts whether more than a small minority of Jews in the Golah will have that command of Hebrew which will enable them to have direct access to the cultural creations of Israel. For myself, I believe that the medium of translation will have to be extensively adopted.

Nor should it be assumed that everything that is culturally significant for the Israeli will have equal meaning to the Jew of the Golah. A national culture is the product of the universal fate of man on the one hand and the peculiar conditions of a particular environment on the other. The way Jews live and think in Israel will, in important respects, differ from the way Jews live and think in England, America, or South Africa, where their pattern of life must largely be conditioned by their own environments.

There will, therefore, probably be very great differences between "Jewish culture" as understood in Israel and as understood outside. Everything that will be a product of life in Israel, will in a sense be Jewish culture.

However, for the Golah the dilemma still remains, since outside Israel the average Jew cannot be expected to foster distinctively Jewish interests in his daily work-a-day routine. Outside Israel, it is mainly during the leisure hours that one can express himself as a Jew, either culturally or religiously. This difference is a hard fact that cannot be talked out of existence.

We are driven, therefore, to the conclusion — which I believe should be the third principle of our over-all strategy that while we in the Golah will have to draw sustenance from all that is *universally significant* in the culture of Israel, we shall not escape the necessity of having to try and express ourselves culturally in ways which have their roots in our own lives and in our own environments, and naturally we should be glad to draw upon the cultural achivements of other Jewish communities, especially in the English-speaking countries where conditions are similar to our own.

I propose now to devote the remainder of my time to consider the implications for South Africa of this analysis of the contemporary Jewish revolution. I am aware that the analysis is incomplete and faulty in many respects. I have been able to dwell only on certain aspects and have excluded others altogether. A major omission has been the absence of any reference to the economic forces at work in modern society, which must affect Jews at least as much as, and often even more than, others.

I am aware that it is a fallacy to deal with the culture of a people in vacuo, as if it were not related to the economic as well as to the political and other aspirations of life. But I plead in mitigation that I am giving an address and not writing a book.

If the foregoing analysis has any validity, what are its implications for communal planning and communal strategy in South Africa?

In the first place, I believe that it is essential for all of us to try and achieve an agreed line of policy for Jewish survival in this country. Probably no other community *chutz la-aretz* is so unified in its Zionist outlook and its determination to forge strong links with Israel, but just because there are fortunately no sharp cleavages between Zionists and non-Zionists here — and anti-Zionists are an anachronism, any way, now — I believe we have an opportunity here of achieving a broad programme of communal goals which should be widely accepted.

We must try at all costs to avoid confusing the community with a babel of voices. Admittedly each view of the world is coloured by the particular ideological tint of spectacles which we wear. We cannot all think or speak alike but we can try to present to the community a broadly unified outlook. That does not mean that we should suppress differences of viewpoint. On the contrary, it is healthy that where important differences of viewpoint exist, they should be ventilated. That makes for realism and sincerity in public life. What is unhealthy is to highlight minor points of difference where agreement exists on major matters.

We are at a stage now in Jewish life where the community is ready to follow a lead and we should not fail them. The time has come when leaders of the Zionist movement and other communal spokesmen should get together and try to work out jointly a policy for the community as a whole and then set about putting it into practice.

Once broad agreement is reached, it should permeate all our public educational activities, that is, all the instruments we have at our disposal for moulding public opinion. The same spirit should permeate the teaching which is imparted in our Hebrew schools, the attitude of mind which is cultivated in our youth movements, the tenor of public addresses, whether from the pulpit or from the propaganda platform and the spirit which permeates our Jewish press.

I hope I shall not be misunderstood. I abhor *gleichaltung*, the regimentation of thinking. But there is a vast gulf between that and a confused babel of voices. We must find the middle course.

It would be beyond the scope of this talk to formulate as a basis for general agreement anything more concrete than the broad programme which I have put forward this evening, but I feel that a few words should be added about the special needs and problems of Jewish youth.

What I have to say is not offered in a controversial spirit, still less in a criticism of our youth. They have shown of what stuff they are made by their response to Israel's call last year, by their record in the second World War, and by the healthy Jewish spirit which they manifest everywhere.

Yet one cannot avoid, when speaking from this platform, to express concern at the fact that by and large, organised Jewish youth in this country has stood aloof from the work and outlook of the Board of Deputies. We believe that separation is not healthy for youth itself, nor for the future of the community. I am at this stage addressing myself chiefly to the adults of the community for, directly or indirectly, they have a large share in determining the outlook of youth.

What are the goals which we are setting before our youth? Are they the objectives of the overall strategy I have spoken of — identification with Israel as well as with Jewish life here, participation in the national problems of South Africa as a whole — or a sense of alienation to South Africa, despair of a Jewish future here, a belief that only in Israel will they have a future?

I know that I am touching upon delicate and profoundly important matters and that there may be room for disagreement, yet if my analysis of the world Jewish position is correct, then we cannot evade the basic question: Do we or do we not aim at the integration of our youth into the South African framework?

Some of our youth will wish to train for Chalutziut with the firm intention of making a new life in Israel. The community should give its blessing to these bold and adventurous spirits who wish to help build the land and live out their lives in a full and free Jewish environment. Yet others, and probably the majority, will either from choice or necessity remain South Africans, working out their destiny in this country.

What is the education that we should give them? I believe it must be our aim to give them a sense of "belonging", both to the Jewish people and to South Africa. We must be on guard against any teaching which leaves them with the feeling that they are "alien" to South Africa. They must be taught to believe that they *belong* to this country, that they have a stake in its future.

This is obviously important from the civic and political viewpoint. It is no less necessary for the psychological health and adjustment of our youth. We shall be doing a grave injury to the great majority of South African youth, who are likely to continue to remain in this country, if we make them feel that they do not belong to it. In saying this, I am, of course, not oblivious of the effects which such degree of anti-Semitism and exclusive Afrikaans Nationalism as do exist, are already having in weakening the sense of belonging.

At the same time, I am aware that such words as "belonging" or "integration" are not in themselves magic formulae. There does not yet exist an accepted pattern of South Africanism inclusive of all the groups in the country. Further, the political struggle merges unfortunately into a struggle between the Afrikaans and English cultures. There is indeed no royal road for integration in South Africa.

But at least this opinion can be ventured — though it belongs to a public relations discussion rather than to the present one — that the Jewish community dare not and must not be integrated with only *one* of the two European cultures. The population trend in South Africa seems definitely to be towards the increase of the Afrikaans-speaking section and a virile Afrikaans culture is growing up. Jewish integration must realistically therefore mean integration into a bilingual society — and this matter should, as far as possible, be approached without any reference to party politics.

Will the same system of education cater for the needs both of prospective Chalutzim to Israel and of the future citizens of South Africa? We must consider this very carefully. Maybe we shall require a two-stream policy. Possibly our Zionist Youth Societies may be able to adapt to their needs the programme of National Young Judea in the United States of America, one of the foremost Zionist youth movements which in the past enjoyed the guidance of such foremost Zionists as the late Judah Magnes and Henrietta Szold. Its aim is summarized as "a youth movement especially concerned with Israel and with the perpetuation of Jewish life in America."

They, too, will express through their own lives the new meaning of Zionism, in terms of the totality of Jewishness (Judaism) and the peoplehood of the Jews. The future community workers, teachers, Rabbis and other leadership of the Jewish communities, will come from such a dedicated corps, which can fire the imagination of our youth.

Whatever be the final solution, however, it should by now be clear that to evolve a satisfying educational programme for our youth is a major task which cannot brook delay and that the youth need the help of the adult community.

That ends what I wish to say about the contemporary revolution of Jewish life and some of its effects upon the future of our own community. Before concluding, however, I should anticipate an obvious criticism. It may be said, "Your diagnosis of the problems and difficulties that face this community may be sound, but what remedies do you offer? How indeed are we to overcome the difficulties and ensure the continuance of a virile and creative Jewish community in South Africa?"

I should mention a few general principles which partly answer the question — what are we to do?

First and foremost, we must get rid of the idea that local Jewish life and its needs are merely an appendage to, or a minor fraction of, our community's total obligations. We must think big and act big. We must recognise that the tasks that lie ahead in respect of community organisation, community budgeting, cultural and educational projects — that these tasks should be regarded as a *priority* in our communal planning and budgeting.

If you agree with Mordecai Kaplan that to envisage the problem of Jewish communal life in the Golah properly "is to see it as parallel in magnitude and significance with the problem of reclaiming Eretz Israel as a Jewish homeland" — if you bear in mind also that we are a small community totalling less than the Jewish population of a medium-sized American town, and that the injection of new ideas and new personnel which came through immigration seems, on present indications, to have come virtually to an end; and that this community, now largely South African-born, will have to rely more and more on its own resources — if you bear all these things in mind, then it is clear that we must devote to these tasks our best communal brains, and far more time, far more energy, far more money, than we have done hitherto.

Secondly, we must be prepared to turn the searchlight of frank criticism upon our existing institutions, to lay bare their weakness, to discard what is outworn and antiquated, to create new organisations truly fitted for the tasks that lie ahead.

In the third place, we need the leadership which comes from an elite of professional scholars, professional communal workers and educated voluntary workers. Professor Salo Baron, in his farewell message to South African Jewry, stressed the importance of developing here a natively-grown, as contrasted with an imported, intellectual leadership. In fact, if the present immigration restrictions continue, this will be a matter not of choice, but of necessity. Professor Baron urged upon us "the great need of a qualitative corrective to the usual quantitative approach." "All historic experience," he said, "has shown that the dynamics of human evolution are prompted much more directly by determined minorities than by the masses at large. The cultivation in South Africa, of such a Jewish elite group, permeated with both Jewish knowledge and loyalty, however small its number, may in the long run prove more significant for Jewish survival than the raising of a very much larger number of half-informed and half-loyal people."

We must find ways of developing this indigenous intellectual leadership. We must give encouragement and the proper status to young men and women who are ready to serve the community professionally, whether as ministers, teachers or communal officials. We must make it possible for them to proceed overseas to Israel, America, England, in order to improve their knowledge and experience and to equip themselves better for their role of leadership.

We have to establish, as Professor Baron has also urged, a Jewish school of higher learning which can worthily take its place beside similar institutions in South Africa. Such an institution will make it possible to train locally at least some of the men and women who are willing to make Jewish communal service their life's vocation, and also to improve the educational attainments of those who are destined for honorary service.

Finally, and most important of all, we must seek to foster a heightened appreciation of cultural values and of the life of the spirit. Well-drilled organisation and intense activity are of little worth unless they serve noble purposes; we must seek to infuse Jewish life with the idealism and devotion to the things of the spirit which have been its hall-mark at its greatest periods, and with that spirit of universalism, which, while we remain true to our own group life and interests, enables us to transcend these in the fellowship of all humanity.

That is the challenge that faces us in making Jewish life in South Africa meaningful and creative. Fortunately, we do not start from scratch. We built on what we already have achieved, but with a new sense of urgency because of the catastrophic losses which Jewry has sustained, with renewed hope because of the stimulus and inspiration of Israel and with faith in ourselves and in our future.